

A Sermon 3

very notable, fructeful,
and Godlie, made at Paules
crosse the .xii. date of Nouëbre, in the
first yere of the gracious reigne of our
Sovereigne Ladie Quene Mary her
most excellent Highnesse, by James
Brokes doctor of Diuinitie, and mas-
ter of Baillie College in Oxforthe,
with certeine additions, whiche he at
the tyme of utteryng, for avoidyng
of tediousnesse, was faine to omit.
Newly imprinted and perused
again by the authour, and
vpon occasion somewhat
augmented.

*Assipite insitum verbum, quod potest salua-
re animas vestras.*

Iaco. i.

Receiue pou the woorde engraf-
ted, whiche is able to saue your soules

*Cum priuilegio ad impri-
mendum solum.*

Setfoꝛth at the request
of suche, whose autho-
ritie coulde not well bee
withstande.

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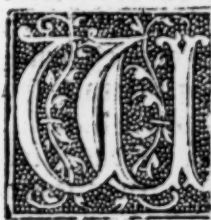
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*¶ Dñe filia mea modo defuncta est, sed ueni, Matth.
imponere manum tuam super eam, & uiuet.*

Lord, my daughter is euen nowe
deceased and dead, but come, laie thy
hand on her, and she shall liue.

These wordes of the Gospel of
this day, taken out of the iij. of
Saint Mathew, although they
are the wordes of one Jairus,
the ruler of the synagog, litterally spo-
ken of him to our sauiour Christ, for
the bodily reuiuing of the daughter
of his body, bodily deceased, or at the
last being then euen at the very point
of death, *in extremis*, as S. Marke ter- Marc.
meth it, yet sithen it may be doen w-
out prejudice to the letter, for the ad-
uancement of Gods woorde, Gods
truth, Gods glorie, & may make the
more to edificatiō, I intend by Gods
grace at this present, to applie the same
wordes in a mystical sense, as spoken
of another person: that is to wete, of
oure Mother the holpe Catholique
Church, for the spiritual reuiuing
of her Spirituall daughter, Spi-
ritually deceased, this particulare
A.ii. church

churche of Englande. Forwarning
you, that when I shall chaunce some
time to name the ded doughter, or the
dead churche in soche sorte, that some
may perhaps gather thereby the whole
to be dead, I meane alwaies the deade
membres therof onely, onely the bad,
and not the good in no wise.



W e see by commo
and dately expe-
rience, honozable
and chzistien au-
dience, that even
berye Nature it
selfe hath geuen to every natu-
ral mother, besides the pappes
and the Mylke she nourisheth
her childe withall, a certein na-
turall inclination mozeouer to
loue her childe, and that in such
hartye wyse, that, though he her
childe comming to yeres of dis-
cretion, do despise, & contemne
her hollome admonitions, and
counsa-

counsailes, doe stray from her,
running on the brydle at large,
and so dooe by wilfulnesse at
length chaunce on some sodein
death: Yet she for her motherly
affection and tender loue, ta-
keth pitie, and compassion on
her dead childe, soroweth, la-
menteth, & bewaileth her dead
childe: and if she knew any cun-
nyng Physicion, that coulde re-
uue her dead childe, she would
not ceasse earnestly to entreate,
and desire healpe at his hande,
for the reuiuyng againe of her
dead childe. If thys natu-
rall affection bee commonlie to
be founde in euerye good natu-
ral mother towarde her natu-
rall childe, how muche moze is
thesame oz rather a greater af-
fection to be looked for, in oure
spiritual mother, in our mother
the

the holy catholike church, for
wardes her spirituall childe:
Whose childe is this church of
England, with euery other par
ticular church, and euery fayth
full membze of the same: whose
spouse, and protectoz is our sa
uiour Chziste himselfe: whose
marriage maker and director is
the holie Ghost: Whose pappes
are the two testamētes: whose
Mylke is the true sense of the
worde of God, out of those her
pappes onely to be sucked, of al
Christian suckelinges. Where
vnto in a parte the holie doctoz
s. Austine semeth wel agreably
to allude in his Treatise bothe
vpon sainte Iohan, and also v
pon the Psalmes.

First, this noble pzinces our
mother the holye Catholique
church in that she hathe to her
spouse

gust. in
ta, epis.
n. iij. et
psal.
xx.

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house, and protectour: soche a
myghty, and valiant prince, she
can neuer be, by any persecutiō
vanquished, and subdued. For,
if that might haue ben, vanquis-
hed, and subdued had she been,
and that longe ere this. Sape
impugnauerunt me à iuuentute
mea, etenim non potuerunt mihi.
Oftentimes (saith she) haue I
ben soze assauted, and laied at,
e that frō my youth, but yet ne-
uer could they preuaile against
me. What persecutiōs hath shee
suffred, first in tholde tyme be-
foze the coming of Christ, whē
she was rather a Synagog the
a churche: rather kept vnder by
bonde feare, then dyrected by
bourninge Charitie: rather
tought by dark shadowes, then
by bryght verity, by figuratiue
promise, then by manifest per-
fourmaunce

ps. cxxx

i.ij.

i.ij.

i.vi.

i.x.

i.xij.

le.hist.

i.

ciuita.

libro

ca.vi.

fourmaūce: by the sleing letter,
then by the quickening spirite,
what persecutions (I say) suf-
fred she then, being cōtinuallye
afflicted, one time by the Cana-
nites, an other time by the Mo-
abites, then after by the Ma-
dianites, againe by the Ammo-
nites, sometime by the Philis-
tians, now by one nation, now
by another: What persecutiōs
hath she suffered againe since that
time, since the cōming of Christ:
what by Nero: what by Do-
mitiā, what by Seuerus, what
by Diocletian, what by Maxi-
minian, what by the Gothes,
what by the Hūnes, what by
the Vandales, and other: Of
whose cruell tourmentes, may
wel be verified, that S. Augu-
stine writeth. Ligabantur, inclu-
debantur, cœdebantur, torques-
bantur

bat, ur
bantur
were
ped, ca
and o
life. A
under
were
maies
is the
(as f.
quith),
Then
is rep
dictor
compa
prium
rum in
obtaine
mache f
Ag
cathol
bathe

bat, urebatur, laniabatur, trucidabatur. The Christianes they were bounde, emprisoned, whipped, racked, broiled, mangled, and otherwise berefte of their life. And yet (like the Israelites under Pharao) the more they were tormented, the more alwaies they encreased. For this is the propertie of the Church (as s. Hilary saith) then to vanquish, when she is damaged. Then to be perceiued, when she is reproued: then to wyne the victorie, when she loseth of her company. Hoc ecclesiae est proprium, ut tum uincat, cum leditur: tum intelligatur, cum arguitur: tum obtineat, cum deseritur. And thus muche for this poincte.

Againe our mother the holy catholike church, in that shee bathe to her mariage maker &

A. b.

Director

Exodi. i.

Lib. viij.
de Trin

director, tholyghoste the spirit
of truth, he can neuer be diuorced
from Chziste, her moost be-
nigne Spouse, nor yeat at any
time be ledde out of the way of
trueth. For whō the holie ghost
hath ones coupled and ioygned
together in Matrimony, whos
can afterwarde sundre, and se-
perat againe. And doth not the
holie Apostle make as it were
an open pzoclamation, and pzoe-
testation, howe the holy Ghost
by him, & he by the holy ghost,
hath pzomulgate, and vttered
vnto the woꝛlde, the betrowe-
thyng of the churche to Chzist,
as a louyng Spouse to her lo-
uyng husband? Ego despōdi uos
uni uiro uirginem castam exhibe-
re Christo. ¶ (quod he) in the
rite of GOD, in the holy gho-
stes behaulfe haue betrouthed

Cor. xi.

into one husbände, to thende
you maie keepe your selues al-
ways as a chaste virgine vnto
Christe. And that thee is by the
one mariage maker and direc-
ted from tyme to tyme into
kind of truth, it mai appeare
well by this promise of Christ
Ego rogabo patrem. &c. I will Ioan. xii
sende my father, and hee shall
sende you another comfortour,
the Spirite of trueth, to abide
with you to y^e worldes ende, to
instruct you in al kind of truth:
as by this absurdity, & vnreso-
nablenes, which Tertullian ga- Tertul.
thereth to ensue of the cōtrary. prescrip
Age nūc, omnes errauerint: decep contra
tū sit & Apostolus: non respex here,
it spiritus sanctus, uti Ecclesiam in
ueritate educeret, ad hoc missus à
Christo, ad hoc postulatus à pa-
tre, ut esset Doctor ueritatis: Ne
glexerit

directoꝝ, the holy ghoſte the ſpirit
of truth, ſhe can neuer be diuor-
ced from Chriſte, her moost be-
nigne Spouſe, noꝝ yeat at any
time be ledde out of the way of
trueth. Foꝝ who the holie ghōſt
hath ones coupled and ioygned
together in Matrimony, who
can afterwarde ſundze, and ſe-
perat againe. And doth not the
holie Apoſtle make as it were
an open pzoclamation, and pzō-
teſtation, howe the holy Ghoſt
by him, & he by the holy ghōſt,
hath pzomulgate, and vttered
vnto the woꝝlde, the betrowe-
thyng of the churche to Chriſt,
as a louyng Spouſe to her lo-
uyng huſband? Ego deſpōdī uos
uni uiro uirginem caſtam exhibe-
re Chriſto. ¶ (quod he) in the ſp-
rite of GOD, in the holy ghōſt
ſes behaulfe haue betrouthed

Cor. xi.

you to one husbände, to thende
you maie keepe your selues al-
waies as a chaste virgine vnto
Christe. And that thee is by the
same mariage maker and direc-
ted from time to time into
al kind of truth, it mai appeare
aswel by this promise of Christ
Ego rogabo patrem. &c. I will
desyre my father, and hee shall
gve you another comfortour,
the Spirite of trueth, to abide
with you to y^e worlde's ende, to
instrut you in al kind of truth:
as by this absurdity, & vnreso-
nableness, which Tertullian ga-
thereth to ensue of the cōtrary.
Age nūc, omnes errauerint: decep-
tus sit & Apostolus: non respex-
it spiritus sanctus, uti Ecclesiam in
ueritate educeret, ad hoc missus à
Christo, ad hoc postulatus à pa-
tre, ut esset Doctor ueritatis: Ne-
glexerit

Ioan. xii

Tertul.
prescrip
contra
here,

glexerit officiū dei uislic⁹, Christi
uicari⁹, sinēs ecclesias aliter intelli
gigere, aliter credere, q̄ quod
ipse per Apostolos predicabat: si
quid, uerisimile est, ut tot ac tāte in
unā fidē errauerint? Et mox. In
terea perperam euangelizabatur
perperam credebatur: tot millia
millium perperā tincta: tot opera
fidei perperam ministrata: tot uir
tutes, tot charismata perperam
operata: tot sacerdotia, tot mini
steria perperam functa: tot de
niq; martyria perperā, & inuacū.
Go to now (saieyth he) admit all
haue erred: admit, the Apostle
hathe ben deceiued to: admitte
the holy Ghost hath not regar
ded to leade the church in the
way of trueth, for that purpose
beyng sente of Christe, for that
purpose beyng sued for frō the
father, to be the teacher of tru
eth

Childe admit, goddes baillie, Chri-
stian vicar regarded not his du-
ty, suffering the churches other-
wise for a season to vnderstande
and beleue, then that he by the
apostles preached: and is thys
evidently, that so many & so greate
churches haue erred in thunity
of faith. And a litle after, mark
what absurdities hee reciteth.
In the meane time (saith he) it
must be graunted, the Gospell
was mispreached: the worde of
god misbeleued: so many thou-
sandes mischristened:
many woorkes of faith mis-
used: so many miracles, so
many godly gifts miswrough:
many priesthodes, so manye
ministries misexecuted: and
verily so many martyrdomes
vaine, & misuffered. And this
saith he for this point.

Third

Cor.vij.

Thes.ij.

Cor.xl.

Thirdly, our mother the
lie catholike church, in that
hath childzē to nourish and
structe, she hathe authoritie to
make lawes traditions, & op
dinaunces for them, for the be
ter conseruation of order, and
the moze reuerent ministrati
of the word of God. For other
wise, why did the Apostle ge
traditions: Why did he say, Ha
ego dico, non dominus. This
my sayng, and not our lordes
Why did he say again. State, &
teneate traditiones, quas didicistis,
siue per sermonem, siue per episto
lam nostram. Stande, and kee
you the traditions, whiche you
haue lerned, other by my word,
other by my wrytyng: Why did
he also reprove certein, for bre
kyng customes of preaching, of
preaying, of cuttinge heare, not
conteyned

steined in scripture. Why did s.
Ihō p̄ Bap. teach his disciples. Matth. ix.
certain fautes, & certain praiers. Luc. xi.
beside the scripture? Why did s.
James by the cōsēt of the rest, Act. xv.
make a decre, that euery man
should abstaine from strangled
meates, frō bloud & frō thinges
offred vp to Idols, whiche no
scripture thā cōmaunded? Why
durst thapostle after that decre,
make himself so bold, as to say, ad Tit.
all things are cleane to p̄ cleane, i. Cor. x.
& what soeuer cōmeth into the
stomach, that eat hardly? Why
durst our fozfathers again, ac-
cording to the time, be so bolde
(as in a sort) to make a restrait
herof? The holy doctor S. Au-
gustin in this behalfe, he letteth
not this muche to say. In his res- ad Cas.
bus, de quibus nil certi statuit scrip- pres.
tura, mos populi dei, & instituta
maiorum pro lege tenenda sunt,

isti.x:

And as it is added in the Decretalles, Sicut præuaricatores diuinarum legum, ita contemptores Ecclesiasticarum constitutionum coercendi sunt. In such thynges wherin the scripture doeth determe no certentie, the custome of godlye people, and the decrees of the elders are to be kept for a law, and loke how the transgressours of Goddes lawes are to be punished, some also the cōtemners of the ecclesiasticall constitutions punishable in like maner. And I neuer yet hard proued that any such constitution by the whole church approued, was euer hitherto by any good man reprobud. But rather taken alwaies as a veritie cōfirmed, no more after to be doubted, disputed, or reasoned vpon: as the same S.

Al-

Augustine againe in an other
place affirmeth, sayng : Vnde Ad Ian
hec cur ira facienda sint, disputare, Episto
insolentissimæ insanix est. When Caxiū
things are ones thoroughly a-
greed vpon, and decided, ones
satisfied, and confirmed, by the
catholike churche, afterwarde
to dispute and reaso, why they
ought so to be, it is a point of
most proude madnes, and most
mad prouidnes. Chzist he saied, Matth
who that is not with me, he is
against me. And the Churche
with Chziste conuertynge the
same, hee saieth : whoso that is
not against Chzist, hee is with Mare
Chziste. Chziste hee sayed, Matth
Ieiunate : Faste you, tellynge & ix.
neither howe, nor when. The
Churche, she hath tolde, bothe
how, and when. Chziste he said,
Orate : praye you, & added sem

B:

per

per, euer: but that euer, I feare
me, woulde be turned into ne-
uer with some, if the lawes of
the church were not. All other
thinges for the most part, whi-
che our Sauour Christ saied,
and commaunded, excepte the
Church had added the tyme,
the place, the circumstance, and
the maner, woulde perhaps be
obserued of some, not all of the
best: I had almost saied not at
all. *And thus muche for this point.*

Furthermoze our mother the
holie catholike church, in that
she hath to her childzen al faith-
ful christians, both good & bad,
as it appereth by the parables
of the net, & vine, the flooze, the
x. Virgins, & other moo, she ca-
not be as some would haue her
innisible, hid, and vnknown,
althoughe the church taken for
the

honely predestinat, be suche in
very ded. For if that were true
(as it is as false as they that
saie it) how the could the chur-
che be resembled of Christ vn-
to acitie set on a hill, which can
not be hid? Non potest ciuitas ab-
condi supra montē posita. How
then could thobstinat offender
be couented befoze the churche,
as Christ willet him to be? Dic
ecclesię, id ē, p̄sulib⁹ iuxta Chrys-
ostomum. How then could the
church be persecuted of s. Paul
as he himselfe witnesseth, Chee
was persecutus sū ecclesiam dei, i. Cor.
how then could Herod lay hād
to take, & afflicte certien of the
churches membzes as s. Luke
affirmeth he did? Misit Herodes
rex manus, vt affligeret quosdam
de ecclesia. Could the mēbzes of
a church invisible, hid, and vn-
known

Matth.

Mat. x.

Acto.

B. ii. known

known, be taken, imprisoned,
and afflicted of any man, at leſt
wittingly: What reasonable
man calling to his remembrance
any reason at all, wil not thinke
it vtterly vntreasonable: This
was the filthy ſinke, and ſwyl-
lowe of all theſe Tragedies,
whiche hath raeged welnigh
ouer all Chriſtendome: out of
the which hath roked of late ſo
many ſtinkynge filthy contagi-
ous Heresies, as ſins Chriſts
paſſion hath neuer the like ben
harde of atones. And no mer-
ueil, when the hedge is broken,
euery man lightly gothe ouer.
For this gappe ones opened,
that the Church is inuiſible,
hid, & vnknewen, & when they
feare not the cenſure, and ben-
dicte of the viſible, open, & kno-
wen church, they affirme, Deceit
and

define vncontrouledly, what
is best to eche one semeth best.

And thus muche for this point.

fifthly our mother the holy
catholike Churche, in that shee
hath to her pappes the two tes-
tamentes, tholde, & the newe,
men as all women haue geuen
into them by nature, sense to
discerne the good temperature
of their owne pappes, from the
distemperature of the same, so
hath the Churche geuen her by
GOD, authoritie to discerne
the true Scriptures from the
forged, the autentical from the
Apocryphal. For otherwyle
why should we allow & receiue
S. Markes Gospel, which ne-
uer saw Christ, nor hard christ,
and disallowe and reiect Nico-
dems Gospel, now extant, whi-
che came priuilie by night vn-
to

Ioan. iij

X xix.

lat. xij
lat. ij.
pro.

to Christ? Why shoulde wee dis-
low and receiue the Gospell of
Sainte Luke, being but a dis-
ciple, & disalow, and reiect the
gospel of s. James, being an a-
postle: which gospel Origē me-
tioneth. And s. Hierō also he ti-
teth the gospel of the Nazarees: but
as a thing vtterly apocryphal:
except only one particle therein
of the womā taken in adultery,
which particle by the iudgement
of diuers profoundly learned,
was take out from thens, and
so insert into the Gospell of s.
Joh. The booke of Job, the two
last bookes of the Kynge, the
gospel of s. Marke, the pistle to
Thebzees, and certeine other
scriptures besides, are this day
all autentical, & euer haue ben,
notwithstandinge many haue
doubted of thautours of them.

Wherefore

Wherefore, moze then euident is
that the scriptures, as they
haue their veritie of the holye
ghost, so take they their appro-
bation not of thantors, but ra-
ther of the catholike church: in
somuche that S. Augustine is
not a fearde to saie, Euangelio
non crederem, nisi me autoritas
Ecclesiae commoueret. I would
not beleue the Gospel it selfe to
bee autenticall, vnlesse thau-
thority of the church, did ad-
uertise, and moue me so to do.
And this muche for this point.

Finally our mother the holy
catholike Church, in that she
hath to her milke the true sense
of the woꝛde of God, shee hath
likewise authoritie to iudge, &
decide all maters of cōtrouersy
in religion. For if the scripture
of tholde law in Moses time
B.iii. was

Con
epist. M
nichę. q
dicitur
damen
cap. v.

was not made the highe iudge
of cōtrouerſies, (being a thing
it ſelfe in diuers pointes called
in controuerſy,) but authoritie
of Iudgemente was geuen al-
waies by Gods owne mouthe
to the learned, & elders of the
ſynagog, to whose iudgement
all were bounde to ſtande, and
that vnder pain of preſēt deth,
as appeareth in the booke of
Deuteronomie; if we chriſtians
will not be conſtited in woorthie
ſtate, and condicion, then the
Jewes were, needes muſt we
graunt to the catholike church
like authoritie of iudgemente,
for the deciſion of all cōtrouer-
ſies in our Religion: whom if
God didde not aſſiſt euermore
with the true intelligence of
ſcripture, then ſhould the ſcrip-
ture ſtande the Church in a
good

good stede, as a paier of spectacles shoulde stande a blynde frier. But questionles the catholike churche in this behaulf he is so directed of God the father, who is verax, true: of God Ioan. v. the soonne, who is veritas, the Ioan. x. trueth: of God the holie Ghost, who is veritatis spiritus, the spi: Ioan. xi. rit of truth: that he beyng colūmna & firmamentum veritatis, the i. Tim. pillar, and grounde of trueth, can not bee suffered otherwysse to iudge of the trueth, but truely, but sincerely, but by-ryghtlye. Shee canne not bee suffered, I saye, otherwysse to Iudge, as maie euidentlye well appeare, and it were no moze, but onelye by that byefe, and pythye Reasone, whiche kynge Henry the eighte of mooste famousse memoze,

GGD

regis
n. viij.
Lus
um.

(GOD pardone hys Soule)
chooked Martin Luther with
al. His reaso was this. Sith
God would not suffre his chur
che to mistake a booke of scrip
ture, for peril of dāpnable heri
sies, that might ensue thereon.
like peril may there ensue by
miscōstruing of the sentēce, as
by the mistaking of the booke,
nedes must it folow, that God
wil, in maters of our faith, no
more suffre his churche to take
a false sentence for true, then to
take a false booke for scripture.
Whiche reason at a blush, may
seeme to bee grounded in some
pointe, euen vpon this saynge
of Sainte Hierome. Qualege
credimus Ecclesiæ dicenti hanc
esse SCRIPTURAM di
uinam, eādem credamus ei dicenti
hūc, aut illum, esse sensum Scrip
turæ

re diuinae ! Nam parum re-
ferebat ueras Scripturas tenere,
si uera earum intelligentia Eccle-
sia fraudata esset . By what
Lawe, we beleue the Church,
tellyng vs that this is the true
Scripture of **G O D** , by the
very selfe same Lawe lette vs
beleue the church, tellyng vs,
that this , or that , is the true
sense of the Scripture of God.
foz litle shoulde it auaille the
church to know the true scrip-
ture, if she were defrauded of the
true sense of the same scripture.
Who so then taketh from the
church this authoritie of iud-
gement, he taketh away violēt-
ly al the certaintie of our faith.
foz, geue ones every mā liber-
tie to iudge of the Scriptures,
after his owne braine, after his
owne deuise, and phansye, then
Chal

shall you haue as many diuers
sectes suddenly sprung, as is di-
uersitie of idle braines euery
where. For in these matters we
see commonly, the more blind, the
more bolde: the more ignorant,
the more busie: the lesse wittie,
the more inquisitiue: the more
foles, the more talkatiue: yea,
and wil take on them stoutlye,
presumptuously, & arrogantly
the iudgement, and decision of
any matter in controuersie: none
cometh amisse to them. Whole
malapertnes, I cannot see how
it may be more aptly repressed,
thē with that, or the like taunt,
whiche one Demosthenes, ser-
uaunt, & cooke to the Emperour
Valēs, was ones quailed with
ail: Who, what time as sainte
Basil was conferring with the
Emperoure of Scripture ma-
ters,

partic hist.

1. ca. xxxvi.

gain d. 270.

ers, pertly pzeing in vncalled,
balshyng out textes, and chop-
ping in lumps of scripture be-
sely as it were to repzehende
that pzoound learned doctoꝝ,
was sharply rebuked, and cha-
tened of the same, after thys
sorte. Tuum est de pulmentarijs
cogitare, non dogmata diuina de-
roquere. Sir cooke saieyth he, it
is youre office to see to Pot-
tymakyng, to Cates of the
kitchine, and Cookerie, and
not to controule Goddes Doc-
trine, neyther to encounter
agairste holpe wytte. As who
should saie, what you chopped
of, how long haue you been a
choppet of scripture? A heddle
with chopping of your herbes,
and leaue youre choppyng of
scriptures hardely. Ne sutor uls Adag:
in crepidam. Quæ Medicorum Horat.
sunt

sunt, premittant Medici: tractent
fabrilia fabri. Where it is for the
Shoemaker to iudge of shoes, the
Physition of Physique, the car-
penter of building, the cooke of
cookerie, and euery craftesman
of hys owne occupation. So
that the Iudgemente, and de-
cision of high cōtrouersies, and
likewise the interpretation of
most obscure places vnderstand
ought not tapperfein to thur-
learned, noz yet to euery priuat
learned mans spirit, void of as-
surāce, but rather to that spirit
whiche moste certcainly by pro-
mise ruleth the whole church,
and to the consent of al the ho-
ly doctours, & catholike wry-
ters from time to time: whose
cēsure in this behalfe, is not on-
ly not to be contempned, but
also of euery good chzistian cr-

nally

most to be embraced, and fol-
lowed. For what other thinge
I praie you, ment S. Cyrill, whē
he saied. Proba res ē humilitas, &
animi nobilis signū, doctorib⁹ ce-
dere, ac illis, ueluti doctiorib⁹ ce-
dere. A goodly thing is humili-
tie, a signe of a gentle stomake
to geue credence to yᵃ doctours,
and to geue place to them, as
to the better learned: What o-
ther thing ment S. Jerome (if
at least that worke be S. Je-
romes, and not rather Bedes,
as Amozbachius iudgeth) whē
he saied (expounding thys text
of the wise man, be not wise in
thine own conceit,) That mā
is to be couēted wise in his own
conceit, who in those thinges,
whiche he might well haue ler-
ned by thinsstruction of the doc-
tours, p̄sūptuously extolleth
him

In Ioan.
lib. iij.
ca. xxx.

Prouer.

cro. in
ca. iij.

neus
iij.
xliij.

ibro. iij.
ap. xlv.

himself aboue other, as a doctoꝝ, and better learned. Est autē sapiēs in semetipso, qui in illis, qui ex patrū magisterio rectē potuit cognoscere, sese prae ceteris quasi doctior extollit. What other thing ment that holie Martyr Irenaeus; when he said, Eū qui in ecclesia sūt presbyteris, obaudi re oportet, his qui successionem habent ab apostolis, qui cum episcopatus successionē charismatū ritatis certum, secundum placitū patris acceperunt. Reliquos uero qui absistūt à principali successionē, & quocunq; loco colligūt, sibi pfectos habere, uel quasi hereticos & mala sententiā, uel quasi seindites, & elatos, & sibi placentes, rursum ut hypocritas, questus & uanae glorię hoc operantes. infra. Vbi charismata domini posita sunt, ibi discere oportet ueritatem

tem, apud quos ē ea, quę est ab a-
postolis, ecclesię successio, & qui
SCRIPTVRAS nobis sine pe-
riculo exponunt, neq; deum blas-
phemātes, neq; patriarchas exho-
norantes neq; prophetas cōtēnē-
tes. Obedience ought to be had
(touching thinterpretation of
scripture,) to the rulers in the
churche, namely suche as hath
their successiō frō the apostles,
the whych together with their
bishops degre hath receiued vn-
douted grace also of the truth,
accozding to the good pleasure
of ꝑ father. And all other that
goe from the pzincipall succes-
sion, & whersoever thei are as-
sembled together, ought to be
had suspected, either as it were
Heretikes, and of an euill opi-
nion, either as Scismaticques,
and arrogāt, and self minded,
C. either

elther agayne as Hypocrites,
woozkinge suche discession for
loue of vantage and vaine glo-
rie. And anon after, There we
ought to learne the truth, wher
as the giftes, & graces of God
are layed bp, among whom the
true successiō of ꝑ church, that
cometh frō thapostls, is remai-
ning, & the which expoūdeth ꝑ
scriptures vnto vs wout daū-
ger, neither blasphemig God,
neither dishonozig ꝑ patriarchs
noz yet reiecting ꝑ pzophetes.
What other thig mēt s. Clemēt
scholer to s. Peter, whē he said,
Diligent̄ obseruātū est, vt lex dei
cū legiūt, nō secūdum propriā in-
genij̄ intelligentiā legat̄, veldoces-
atur. Sunt, n, multa in scripturis di-
uinis, quę possūt trahi ad eū sensū,
quem sibi vnusquisq; sponte præ-
sūpsit, & mox, Ideo oportet ab eo

dist. iij.
ecclesiā
eroso.

intelligentiā discere Scripturā,
qui eam à maioribus secundum
veritatem sibi traditam seruauit.
Diligent obseruation ought to
be had, that, when the lawe of
god is read, it be not reade, nor
taught after euery mā's owne
intelligence, & deuise. For ma-
ny thinges there are in the bo-
le wōit, which maye be draune
euen to that very sense, which
euery mā hath phātaled & ima-
gined of his owne heed, & ther-
fore of him we ought to learne
the true sense of scripture, who
hath obserued thesame, accor-
ding to the truth, by tradition
geuen from the elders to their
Successoures, euer moze from
time to time. With this engine
and weapon, as an engine, and
weapon most sure, fought Ire-
neus against theretike Valēti-

mus:fought Tertullia against
theretike Marcion:fought O-
rigen against theretike Celsus:
fought Cypria against there-
tike Nouatus:fought Iherom
against the heretike Iouinian:
fought Austen against there-
tike Donatus: briezly fought
all the holy doctours alwaies
against all theretikis of their
time,even from the beginning
successiuelly hitherto. And with
this engine, and wepon, wer al
theretikis euer moze discumfi-
ted, banquished & beatē doune
flat to the ground, whiles thei
wer enforced magre their teth,
and spite of their bearded, tun-
derstand scripture alwaies, ac-
cording to the exposition of our
mother the holie church, the ho-
ly doctours, & catholike wziters
frō time to time, frō age to age.

And

And thus muche for this point.

Albeit the proces of my matter may seeme to require here, somewhat tentreate of these.iii notes: Antiquitie, vniuersitie, and consent, wherby as wel the catholike churche, as the catholique veritie is discerned, and known, yea forasmuche as these three Notes hath been here in thys place vericūningly and wel tuned vnto you, and that tuned but of late, so that the sownde of them maye bee thought yet so brymme in your eares, that thei nede not to bee tuned agayne at thys present, therfore wil I now passe them ouer with silence. What other notes most specially S. Austē bled to tune for hys parte, to solace, and kepe himself within the lappe of hys Mother, the

C.iii. catho

Vince
Liri.

tra E
o. Ma
xi.
iij.

catholike church he notifieth it
to vs in this wise. Multa sūt que
me in ecclesiæ gremio iustissimè
teneāt: tenet me cōsensio populorū
atq; gentium: tenet authoritas
miraculis inchoata, spe nutrita, cha
ritat. aucta, vetustate firmata: tenet
ab ipsa sede petri A postoli, vsq; ad
prēsētē episcopatū, successio sacer
dotū: tenet postremo ipsū catholi
cē nomē. &c. Many thiges ther
are, where withal I am holdē
by force of good reasō wythin
the lappe of oure Mother the
churche: I am holden in by the
consent of al chzistian people &
al chzistian nations: I am hol
den in by authozitie begonne
with miracles, nourished with
hope, encreased with Charitie,
confirmed with aunciētnes: I
am holden in by the succession
of Priestes, frō Peters owne
sea,

sea.
chis
I a
tho
pre
uer
tike
pud
of t
uen
If
like
som
wit
the
hold
tha
ly n
wh
sign
the
is t
ly b

sea, continuallye stille euen to
this present bishoprike: finally
I am holdē in by the name ca-
tholike, whiche is of that pro-
pety, force and vertue, that ne-
uer hitherto anye secte of here-
tiques, (were they neuer so im-
pudent) hath dared to cal anye
of their congregations, or con-
uenticles the catholike church.
If then the very name Catho-
like, emong al other notes, did
somewhat hold in S. Austen,
within the lappe of his mother
the churche. whoe will not bee
holden in, consydering bothe
that name, & many other good-
ly names, and appellatiōs mo,
wherwithal she is termed, and
signified almoste euery where,
throwout the scriptures: She
is thōly spouse of christ so dere-
ly beloued of hī, that he calleth

C.iiii.

her

Canti.

ti.iii.

her amica mea, formosa mea, columba mea, my dearelynge, my beautiful, my done, accoupting alwayes all iniuries doone to her, euen as doone to himselfe.

ch.ii.

Qui tangit illā, tangit pupillā oculi mei: Who that toucheth her, (saith he) toucheth the ball of myne eye.

atic.i.

Shee is the chaste turtledoue, & wil receiue none other make.

a.iii.

She is the mother of al faithful, and abhorreth al bastardes, bozne of heresie, and infidelitie.

at.iii.

She is the garden so enclosed, that there maye no wilde boze lightly entre therein, & destroy her swete flowers.

ic.v.

She is the vineyard elect, whiche bringeth furth swete wine, quod cōfortat cor hominis: & not such as the Babilonical strumpet beareth in her phial, able to poyson the whole world. She

is

is the wellspring of clere water Cantic.
 runnyng to euerlasting lyfe,
 and will suffre no myxture of
 mud, and founteins dissipate.
 She is the onely keeper of the
 carcass: that is to witte, wher- mat.xx.
 unto the Eagles, that is, the hie
 learned of the church, hath al-
 waies haunted, and fed vpon.
 She is the strong pillar of tru- i.Tim.
 eth, bilt on a sure rocke, against
 whome nother errour, nother
 heresie, nother tyzanny, no no-
 ther the gates of hel, shall euer
 preuaile. Nec portæ inferi præua- Mat.xv.
 lebunt aduersus eam. She is the
 bodye of Christe Mysticall, so Colloss.
 ioygned vnto Christ her head,
 that they haue one spirite, and
 cannot be diuided. She is the
 rote of Christ without seame,
 desuper contexta per totū, wher- Io.xix.
 in is no partition at al. Shee
 C.v. is

at. xxiii. is þe clocking hēn, vnder whose
winges, as her chikēs the faith-
ful are alwayes safe, so if they
stray far abrode, thei are in dan-
ger to bee snatched bp of the
kite þe deuill. Briefly, she is the
e. vii. arke of Noe, within whō is life
& safety, without whō is perill
death, and dꝛouning. Thā frō
thunitie of this our mother the
holy catholike church, wherem
is one god, one faith, one hope,
one bōd of peace, one baptisme
one communion, one sacrifice,
one priesthod, and al one: from
this vnitie, I saie, whoso euer
diuideth himselfe, he is (as S.
Cypriane saieth,) an aliene, a
e simpli. pꝛophane, an enemy: alien⁹ est,
e. x. rela. prophanus est, hostis est: habere iā
non potest Deū patrem, quicquid
clesiam non habet matrem. he cā
not now haue god to his father
who

who will not bouchesafe, to ac
knowledge the churche for his
mother, he cannot be partaker
of Goddes charity, saith saint
Augustine, who is an enemy vnto
his vnitie. Non potest particeps
esse diuine charitatis, qui hostis est
unitatis. And againe, Quisquis
ille est, & qualiscunq; ille est,
Christianus non est, qui in Chri-
sti Ecclesia non est. Whosoever
he be, saith S. Augustine,
whatsoever he be, a christien
he is not, who in Christes chur-
che is not. And in another place
Quisquis ab ecclesia catholica fue-
rit, quantumlibet laudabiliter se-
quiuerit existimet, hoc solo scelere
quod à christi unitate disiunctus ē,
nō habebit uitā, sed ira dei manet
super eū: Whosoever, saith S. Au-
gustine, is out of the catholik church
how commendably, & how godly
soever

Augustine
Bonifacii
Epistola.
Augustine
de tempore
Clxxxi.

Augustine
Donatist
Epistola
Clj.

foeuer he thiuketh himselfe to
liue, and it were no moze but
foz thys one heynous offense
only, that he is separate fro the
vnity of chzist, he shal not haue
life: non habebit vitam, he shall
not haue life (saith he) he shalbe
counted as deade, for the verie
ire, and indignacion of Godde
hath euen now already lighted
vpon him: yea, and tarieth on
him to: ira dei manet super eum.
✓ Wherfoze in what state and co
dition this daughter, this par
ticular Church of Englands
standeth at this ptesente, it is
now to be cōsydered. Whereas
enery good doughter ought to
captiuate her intelligence, and
geue that to her spirituall mo
ther, which no good child light
ly denieth to her naturall mo
ther, that is to wit, Dzead, and

re;

reuerence, credite, loue, and ob
sistance to her lawes, and or
dinances, according to the hol
some counsaile of the wise man,
sayng, Audi fili mi disciplinā pa
tris tui, & ne dimittas legē matris
tuę. Heare O my sonne the dis
cipline of thy father, and leaue
not vndone the law of thy mo
ther: What shall a mā saie then
of this daughter Englād, whi
che (for many mēbres of hers,
yea, mo then a good many) no
ther dzeadeth her mother, noz
reuerēceth her mother, noz cre
diteth her mother, noz loueth
her Mother, noz obeieth her
Mother: But rather dispy
seth her, spiteth her, taunteth
her, checketh her, reuileth her,
and wyth all termes of igno
minie, and reproche, that possi
bly can be unagined, ceaseth
not

Prou, ca

not continually to deface her, &
 as much as in her lieth, to bring
 her mother to vtter confusion,
 and desolatiō. O lord god who
 seeth not the miserable, & wret-
 ched, & deadly dānable state,
 this Doughter England (in a
 part) standeth in: Whoo seying
 it doth not inwardly & hartely
 lamēt the same: Yet this not
 withstandinge, this good wo-
 mā our mother the holy catho-
 like church, for her motherly af-
 fectiō, & tender loue, moued euē
 with & very bowels of pity, &
 cōpassion, she soroweth, lamen-
 teth, & bewaileth & dedly defe-
 ctiō of this her doughter pitiful-
 ly cōplaining, cry'g out, & say'g
 Ieruc. iij. Audite obsecro cō fines anglic, an-
 Thren. i. dite uniuersi ppfi, & uidete dolorē
 Ieruc. iij. meū. Adduxit mihi de9 luctū ma-
 gnū. Vidi. n. defectionē filia mee
 quā

quā su-
 murri-
 me
 uedi
 eluct
 licut
 sine
 appro-
 Dispi-
 capite
 na ei
 eius, A-
 ngau-
 locirc
 me d
 lum o
 ricum
 filia n
 da ge
 bra de
 seke
 Eng
 bout,
 god h

quā superduxit illi malign⁹. Filiā Esai. i.
enutriui, & exaltaui ipsa autē spre-
uit me. Enutriui illā cū gaudio, & Baruc. iiii
iudicate: dimisi autē eā, cū fletu,
in luctū. Sāctificatio ei⁹ desolata ē, i. Mach. i.
sicut solitudo: dies festi ei⁹ cōuer-
sunt in luctū: ceremoniē eius in
opprobriū, honores ei⁹ in nihilū.
Dispersi sūt lapides Sāctuarij eius in Thren. ii
capite oim platearū. Secūdu gloz i. Maca. i.
nā eius, multiplicata ē ignominia
eius, Amputata est exultatio eius Baruc iiii
gaudimoniū ei⁹ uersū ē in luctū.
Idcirco ecce ego plorās, & ocul⁹ Thren. i.
me⁹ deducēs aquas facta sūt in deri Thren. ii
sum omni populo (Angliæ) & cā.
ricum eorum tota die. Ambulato Baruc. iiii
filiā mea, ābulato. Ego. n. squallis Thren. i.
da, gemēs, et merore cōfecta, deso-
lata derelicta sūt sola. Heare I be Baruc. ii
seke you, o you borderers of
England, heare al you people a Thren. i.
bout, heare you, & se my grieve. Baruc. ii
god hath set me great heuines

Isa. i

Marc. iiii.

Mach. i

Lhren. iiii

Maca. i

Marc. iiii

Lhren. i.

For I haue seen the deadly de-
fectio of my doughter englad,
which her ghostly enemy hath
put into her mind. I haue brou-
ght vp, and promoted a dou-
ghter, and she hath at lengthe
set me at nought. I broughte
her vp with ioye, and gladnes,
but I losse her againe with so-
rowe and mourning. Her san-
ctuarie is cleane wasted, her ho-
ly dayes are turned into mour-
ning, her ceremonies are had in
derision, and her honoures are
brought to nought. The stones
of her sanctuary are scatred in
the corner of eueri strete. Loke
howe greatte was her Gloire
befoze, so greatte is now her
ignominie. Her ioyfulnesse cut
away, and her cherefulness tur-
ned into heauinesse. Beholde,
therfoze I mourne, and the be

ueni, impone manū tuā super eam
et uiuet. Lorde, my doughter
the Churche of Englande (as
touching the lyfe of lyuely vni-
tie) she is euen now (in a parte)
deceased and dead : but come,
lay thy most gracious hand on
her, and she shall reuiue. Here
the prayers :



POR as muche as
(derely beloued in
our sautour churche)
this doughter, this
church of Englad,
nowe (in a part) deceased and
Dead, hath come to her Deathe
by thre maner of wayes: firste
for lacke of the life of liuely v-
nitie with her mother the holy
catholike church, Secundarily
for lacke of the life of faith, and
good beleife, And thirde for
lacke

lacke of the life of charitie, and
good liuing, sithen the first part
hath been alreadie declared I
intend(God helping, and your
patience suffering) of the two o-
ther partes nowe briefly to en-
treate, and finally to declare,
howe God laieth his most graci-
ous hand on this dead dough-
ter, for her resuscitatiō, and re-
uiuyng againe, and this doone
after a playne, homelye, per-
petuall sort) I shall committe
you to God.

First, as touching the death
of this Doughter Englande for
lacke of the lyfe of faith, & good
beleife: No merueil it is verely,
if she, (for a good, I must saie,
for a great numbze of her mem-
bers) be soze infected, soze pop-
soned, soze soule sicke, or rather
dead in soule, through misbele-

uing, no merueile, I sai, it is at
all. For why, what soeuer deu-
lish deuises, meanes, & waies,
hathe been vled heretofore of
the chieft miscreauntes, mis-
beleuers, and heretikes, that e-
uer were in Christes Church,
(Charrians I meane) for thal-
lurment of other, to th infectio
of their detestable doctrine, if a
man marke it well, he shal find
the very selfsame deuises, mea-
nes & waies, or the like, to haue
ben practised, and put in vze of
late, here in this our realme, al-
most in euery point.

Charrians first, for that they
could not otherwise lightly per-
swade, but vnder the colour of
the woorde of God, they talked
comonly of the scripture, alled-
ged the Scripture, appealed to
the scripture, boasted of the scrip-
ture

ture, and a numbze of textes,
they had gathered together for
their assertion, whiche were in
berye dede (as one Bunderius
writeth) fiftie apparāt textes,
moo in numbze, then were the
evident plaine textes, the Ca-
tholikes could finde out for the
true part. And therbpō Thar-
rians thei had alwaies in their
mouthes gloziously, the worde
of God, the worde of God, the
worde of God. And with this
their audacite marching against
the Churche, furthwith they,
(as Tertulian saith of other, a
word oz two altered) the stron-
gest in faythe they moued: the
weaker they weried: the wea-
kest of all they entrapped: the
waueryng thei sent a way with
a scruple in their conscience.

Et hac sua audacia aduersus eccles. Tertul.

D.iii.

liam praescri

¶ Nam congregantes, statim quosdam
mouent orthodoxos: fatigant in-
firmos: pusillos capiunt: medios
autem cum scrupulo dimittunt.
¶ And hath not the like practise
been exercised with vs these
few yeres past, by our euangel-
lical brotherhood: Haue not wee
been likewise by the assaulted
with the worde of the Lorde,
brged with the woorde of the
lord, pressed with the worde of
the lord, yea, when the lord (our
Lorde knoweth) ment nothing
lesse: was other ergo in peruse,
other Alleluya at Easter ever
more comon, then was in their
mouthes, the word of the lord,
& gods booke: Of who yet, may
not, (thinke you) the worde of
the lorde, & the worde of Gods
booke in this point, well be be-
rified: Non mittebam prophetas

& ipsi currebant: non loquebar ad
eos, & ipsi prophetabant: dicētes, **Ezec. x.**
Ait dominus: cum ego non sim
loquutus. I haue not sent these
prophetes, (saieth our Lord) &
yet they ranne, I haue not spo-
ken to them, and yet they prea-
ched, sayng: the lord hath spo-
ken it: when in verye dede, I
spake it not? Againste all suche
misconstruers, and misexpou-
ders of the word of God, heare
(I praiſe you) how Tertullian
maketh oure mother the holye
catholike church, to replie. **Qui** Tertul.
estis uos? quando, aut vnde uenistis? Prescrip-
quid agitis in me non mei? con. heret.
quo iure siluam meam ceditis?
qua licentia fontes meos transuer-
titis? Mea est possessio: olim possi-
deo: habeo origines firmas: ego sū
apostolorū heres: ipsi apostoli, sicut
testamēto suo cauerunt, sicut fidei
cōmiserunt

cōmiserunt, sicut adiurauerunt, ita
teneo. Vos cetre exheredauerunt
semper, & abdicauerunt, ut extra-
neos, ut inimicos, &c. Whos are
you, (saith she) when, or from
whence came you, what make
you in my ground, beinge none
of myne: By what authoritie
cut you down my wodde: who
licensed you to turne the strea-
mes of my fountaines? The
Scripture (saith she) it is my
possessio, my good, my heritage:
I haue had possession therof a
long time: I haue good evi-
dence to shewe for the same: I
am the right heire to the Apo-
stles: thapostles as they willed
by their testament, as they put
me in trust, as they gaue me in
charge, & adiured me to holde,
so do I styll holde: wheras the
Apostles thei haue alwaies dis-
herited

betrayed, and cast of you, as bar-
barous, as aliens, as enemies
and as such, whiche ought to
haue no right, no title, no inte-
rest at all, in the expounding of
scripture.

Charrians a-
gain thinking them selues ne-
cessary able to induce the people to
their heresie, whiles the catho-
lique, good, and godly learned
bishops were had in reputatiō,
they charged therfore many of
them, with diuers false, & gre-
uous crymes. As amonge all o-
thers they charged the good, &
godly learned bishop Athana-
sius, bothe with a mayme, and
also with incontinence: With a
mayme, in that he should haue
cut of one Arsenius arme, the
arme of a deade manne beyng
brought forth of purpose, as
the arme of Arsenius, not with
standinge

Ecclesiastical
hist. lib.
cap. xvij

le. hnt.
eodo.
o. i.
.xxx.

standing Arsenius himselfe appeared afterward, hauing both his armes: With incontinencie, in that he shuld haue rauished a certein womā, who being subornated for the nenes, did lyke a shamefull & chameles harlot, most impudently auouche it to his face: although, as it appeared in cōclusion, she neuer knew him, nor sawe him before. And albeit this good, & godly lerned Bishop had so well purged, & cleared himselfe of bothe these crymes, that his accusours susteyned thereby no litle shame and reproche, yet was he (that notwithstanding) deposed, and sent into banishment. And hath the not the lyke crimination, & false accusation, been forged also of late yeres, againste certeine of our most Catholike, good, and godly learned prelates, worthy

for their stout stedfastnes, and
stedfast stoutnes in Gods qua-
rell, bothe to bee Cronicled in
earth, and also to be crowned in
heauen? Was not disobedience
laied to ones charge, where no
disobediēce was? periury to an
others charge, where no periur-
ie was? diuers crymes to di-
uers of their charge, where no
crime was? And not wstanding
their iust purgatiō & clerement,
were thei not yet deposed & cō-
mitted to ward, ye, & that some
of them to moost vile ward to:

Charrians also for thallure-
ment of the powers, being di-
uersly affected & delighted with
chaunge, thei vbled diuers alte-
rations & chaunges in their re-
ligion, whose mutabilitie, and
chaungeablenes s. Hilarie most
plainly declareth, Of whō, for
auoidinge

Ad Cō
August

auoidyng of tediousnes, I will
tounge but here & there a piece,
of a longer processe. Scribendæ
atq; innouandæ fidei exinde usus
inolœuit, qui postq; noua potius
cœpit condere, quàm acceptas
tinere, nec ueterata defēdit, nec in-
nouata firmauit. Et facta est fides
temporum, potius quàm Euange-
liorū, dum et secūdum annos scri-
bitur, et secundum confessionem
baptismi non tenetur. Periculōsū
nobis admodum, atq; etiā misera-
bile est, tot nūc fides existere, quot
voluntates: et tot nobis doctrinas
esse, quot mores: et tot causas blasphe-
miarum, quot vitia sunt, dum
aut ita fides scribūtur, ut volumus,
aut ut uolumus, intelliguntur. Ex
cum secundum vnum deū, vnum
dominum, et vnum baptisma, et
tiam fides vna sit, excidimus ab ea
fide, quæ sola est: & dū plures fiūt,
ad

ad id coeperūt esse, ne ulla sit. Ani-
mas, atq; menstruas de Deo fides
discernimus. &c. A custome hath
powen (saieyth he) to write, to
innovate, and to chaunge often
times the faith, which custome
after it ones begone, rather to
make newe decrees, then to re-
vive decrees redy made, it nei-
ther defendeth tholde, nor yet
publisheth the new. And so the
faith is made more according
to the tyme, then according to
the gospel, whiles it is written
after the yerres, & not kept after
the profession of baptisme. It
is to vs a very perilous, & also
miserable thing, that we haue
nowe, so many faithes, as min-
des: so many doctrines, as ma-
ners: so many causes of blasphe-
mies, as ther are vices: whiles
faithes are either so written,
as

as we list, or at lest, as we list,
so vnderstande. And wherreas
after the rate of one God, one
Lord, and one Baptisme, there
ought to be but one faith, we
are fallen frō that faith, which
is but one: & whiles mo faithes
are made, they haue begon to
be at that point, that no faith
at all remayneth. We make
euerye yere, yea, euerye moneth
almost a newe faith. Hither-
to s. Hilarie. Who in the same
place reciteth also. iii. severall
chaunges, whiche Tharrians
had of their faith, & all in one
yere. And haue not wee had in
lyke maner of late yeres, often
chaunges about our religion,
that according to the affection
and phantasie of rulers? Haue
not we had chaūge in doctrine,
chaunge in bookes, chaunge in
tongues

changes, chaunge in Altars;
chaunge in placing, chaunge in
vesture, chaunge in apparaile;
chaunge in breade, chaunge in
payng, chaunge in receiuyng,
many other chaüges mo,
that we had stit chaunge bpd
chaunge, and like neuer to haue
thaüging, till all the whole
world had ciene been chaüged;
Charrians furthermoze to
sure & entise all other sortes
to them; they inuegled the
ple with scismaticall collec-
Anthemes, and Hymnes,
their owne deuise: the young
rites, with false & fonde Ca-
chismes: (as did also Iulianus
apostata in his tyme) the elder
holats; w large exhibitions:
did also Berégarius in his
(tyme) the Priestes and prea-
ers, with the promotiōs and
dignities

Tri. p. f.
libro. x.
cap. viij.

Greg. prest.
in vita Gre-
Nazian.
Guimunda
Triperit.
lib. v. ca. xx.

lesiast. hist.
odalib. ii.
xxiii.
pertu. hist.
p. ca xxxix.

Dignities of the church, as many at least, as would subscribe to their heresie: & catholikes in the meane time, (whiche refused subscriptions) beyng either depriued of suche liuinges they had, other banished, other imprisoned, other at the least commaunded to silence. And hath not the like practises been in vze of late yeres amonge vs also? Was there not vsed aswell in Sermons, as in Lectures, and other comune assemblies, a certein scismatical, & singular kinde of praier, somewhat different from the common order, and sorte of praier? Was there not one perilous pernicious pestilent Catechisme among other thinges set furth of late, with a comaundement, to be read in all Grammar scholes throughout

at the whole realme, and that
to sette furthe as allowed by
the Clergie in Synod, Londi.
heras the conuocation with
all doubt (foz the lower ho-
at leaste) was neuer made
thereunto: Hath not our
bibitions (woozthely termed
rians, oz Berengarians, ex-
bitions,) been distributed of
to Scholers, namelye in
foozth, with great partiali-
, and respecte of persones,
foz the corruption of po-
the, then foz any good zeale,
the maintenaunce of Vertue,
and lernyng, none being made
takers therof at length, but
the onely, as woulde be con-
mable to al Subscriptions?
which, if it were not a certeine
nde of bynge pooze neadie
mple Soules to the Deuill
C. foz

for money, I report me to you.
Hath there been any spirituall
promotion and dignitie, yea, or
almoste anye meane liuinge of
the Church, bestowed these
fewe yeares paste, but vpon
suche onely, as would earnestlye
set forth (either by preaching ei-
ther by subscribyng) all the er-
ronious doctrine, falsly termed
the Kinges proceedings. Hath
there been any catholike of late
yeres refusing subscriptiō, but
that hath been other depriued,
other imprisoned, other banish-
ed their company, other at least
silenced.

The Arrians ouer and be-
sides this, for the better defence
of their indefensible heresy, they
woulde admit nothing against
thē, but what was other by ex-
presse words mentioned in scrip-
ture

ture, or els by their owne soueraine
iudgemente to bee gathered of
scripture. And thereupon this
terme $\delta\mu\acute{o}\nu\sigma\iota\omicron\nu$, signifieng the cō
substantialite of the sōne with
the father (whiche terme the
Catholike fathers, enspired by
the spirite of truth, inuented in
the counsaill of Nice) thei reiec-
ted it, as a new terme, as a stra-
unge terme, and as a terme no
where able to be found througħ
out al the hole corps of the Bi-
ble. As in very dede the terme,
itself word $\delta\mu\acute{o}\nu\sigma\iota\omicron\nu$, in the same
wordz of syllables, cā no where
be found: not withstanding the
thing ment thereby, is easie to
be deduced & gathered of scrip-
ture, by the iudgement at least
of the Catholyque Church.
And hath not the lyke practise
been vlsed of late with vs also?

E.ii.

Hath

Haue not our new Gospellers
eracted of vs expresse scripture
for euery thyng vled of olde in
the churche: haue not thei cau-
sed to be laid down al thinges,
whiche are not eyther expressely
mētioned in scripture, either by
their owne sonde Iudgemente
to bee gathered of Scripture?
And haue not thei thereupon
reieted and faūted this terme
transubstantiatiō, as a terme
newe, straunge, papistica!l, and
nowhere hable to bee founde
througheoute the whole bodie
of the Bible? But albeit this
terme transubstantiatiō may
seme to them somewhat a new
terme, beyng not muche aboue
thre hundred yere olde, yeat is
the thing of a farre more anti-
quitie and auncientnes. As A-
thanasius ones answering Ar-
rius

ous, said by this terme *ὑποστάσιον* In dñ

Antiqua res nomen nouum accessit, non uocabulo nouo, nouæ rei

uirtus accessit. An ouldethynge

hath receiued a new name, and

yeat for al the new name, hath

it not receiued the vertue of a

newe thinge. And althoughe

this terme transubstātion,

like as this terme consubstan-

tialitie, can no where be founde

in scripture, (as in verye dede

this terme cannot be found) yet

inasmuche as the thing meant

therby, is easely gathered of

scripture by the sincere, and in-

corrupt iudgemente of our mo-

ther the holy catholike churche,

it ought of euery good christien

and obediēte childe firmly to

bee credited, and beleued. For

that Churche, whiche gathe-

red the thing of Scripture, &

inuented the terme $\delta\mu\acute{o}\sigma\iota\sigma\iota\varsigma$ aga
inst Tharrians, that Church,
whiche gathered the thyng of
scripture, and inuented the ter
me $\theta\epsilon\omicron\tau\acute{o}\kappa\omicron\sigma$, against the Nesto
rians, that church, whiche ga
thered the thing of scripture, &
inuented the terme Ingenitus, a
gainst the Discilianistes, that
church which gathered the thig
of scripture, and inuented the
terme persona against the Sa
bellians, that verry selfe same
church hath also gathered the
thing of scripture, & inuented
this terme transubstantiacion
against the sacramentaries. If
you set ought by her iudgemēt
in thother pointes, why should
you set nouhgt by her iudgemēt
in this point: Other receiue her
iudgement thoroughly, or reiect
her iudgemēt thoroughly: other
make

make her a soothsaier vtterly,
other make her a lier vtterly.

Charrians to be short, & not
charrians onely, but all other
kinde of miscreantes, misbe-
lievers, and heretiques (for the
mooste parte) entending to in-
duce, and bring in, the higheste
heresie of al, thei vled comonly
to make induction thereunto
by other meaner matiers. And
hathe not the like practise been
vled of late yeres here with vs
also? Haue not our newe Chri-
stians, entending at lengthe to
shoote at the hyghest marke of
all, shotte firste at the lower
markes: yea certainly. For first
tutted they at holpe water, at
holie bread, at ashes, at palme,
at tenebryng, at knockynge, at
dancynge, and other lyke litle ce-
rimonies. Then roaued they

C iiii,

a:

abzode at verities bñwrytten,
at Doctoures expositiones, at
mans traditions, at prescripte
meates, at Fastynge dayes, at
holie daies, at praiyng dayes,
at bodilie seruice, and at suche
other meane matiers, as bñ-
certeine markes. Afterwarde
pricked they full, and whollye,
most blasphemously at the cros
of Chzist, at þ image of Chzist,
at the saintes of Chzist, at the
mother of Chzist, at the spouse
of Chziste, at the Sacrifice of
Chzist, at the Sacramentes of
Chzist, and therin at last at the
most preciousse body, and bloud
of Chzist, as the highest marke
of al, the chiefest mistery of our
faith, and the greatest comfort,
man hath in al this moztal life.
Is it then any merueille, good
bʒethzen, if this Doughter the
Church

ten, church of Englande be now
, at a part) deceased and deade,
ipte then all the deuises, meanes,
, at and waies, to slea, and kil chri-
es, en Soules, bled heretofore of
che charrians, hath ben thus prac-
bn- sed here of late, by some of her
arde on bloud and brood: Against
llye, those recheles, and leud impi-
ros, holie Augustine if he were
21st, to a liue, and heard suche vn-
the rent, and vnreuerēt wordes,
use the fond, and straunge opini-
ce of es, suche wicked and blasphe-
s of mous sayengs, as some letteth
the ut to vtter of this most holye,
oud and blessed sacramento, he wo-
rke d not misse, but sai vnto th^e,
our he ones saied vnto Julian⁹
ort, a Pelagian with his Secte.

ife. *Traditis: noua dicitis: falsa di-* Contr. I
ood *Mira stupem⁹: noua cauem⁹:* pela. li,
the *conuincimus. Merueilous, Cap. iij.*

rchy *E. v. thui*

thynges you speake: new thynges
you speake, false thynges
you speake: your meruealours
saynges, wee are astonnied at
them: your newe saynges we
wilbe ware of them: your false
saynges, we wil conuince the
But for me to cōvince this he
resie, and to proue thoroughly
the reall presence of Christs
most p̄cious body and bloud
in the holpe and blessed Sacra
mente, as it is a mattier of no
small importance, nor can wel
be done in so short a tyme, so do
not I entende to take on mee
suche a weightie prouince, nor
yeat longe to stande here vpon
at this present. Howebeit some
what to speake hereof, more
for edificatiō of the simple, the
for conuiction of the frowarde
I thinke it for the tyme expe
dient.

If oure Sauours acte
woorde were througely coꝝ-
pendent to hys wooꝝde, and
myse, (God forfende anye
Christian manne, oꝝ wo-
shoulde euer sai, oꝝ thinke
contrarye) sithen he made
promise in the Gospell of
Iohan, panis, quem ego Iohn.vi.
Caro mea est, quam ego da-
ro mundi uita: Doublynge
woꝝd dabo, after the greke
to signifie a double ge-
ing of his body, in this sense:
bread, whiche I will geue
to eate, it is mine owne
flethe I wil geue
to be crucified on the crosse
the redemptiō of the woꝝld:
we can then doubt, but that
the sauoure Christe atte hys
supper, what tyme he
toke

Mat. xxv

Cor. xi.

foke bread in his handes, blessed it, brake it, gaue, & said, this is my body, but that he eue then made it his own verpe body dede: for otherwise his word and his dede had not been one otherwise he hadde promised a thinge, whiche thing hee hadde not performed. And to the end it should not be doubted, what bodye hee meant, he added as a declaration, quod pro uobis traditur. This is my bodye (saith he) but what bodye our Lord,) but what bodye our Lord: tel it vs plainly. The bodye self same bodye (saith he) that shalbe betrayed for you. How coulde hee haue exprested by word minde moze plainlye, moze evidently, moze simply, then to saye, this is this: this is my bodye: and that bodie toe, which shalbe betrayed for you: If this be true

blet plain enough, I cannot tel,
this is plaine enoughe. Thus
he taught plainly vpon our saui-
our in plain woordes first the ho-
nourable doctour saint Damascene,
saith: Non est figura panis
libro. iij.
et vini, Corporis & Sanguinis
capit. xiiij
domini. Absit. n. hoc: sed est ipsū
corpus Domini deificatum, ipso
dicente: hoc est corp⁹ meum,
non figura corporis, sed corpus:
non figura sanguinis, sed sanguis.
The breade, and the wine, it is
not a figure only of the body, &
the blood of Christ, (God forfende
that,) but it is our Lordes own
body, ioined vnto the Godhed,
by his lord himselfe sayng: this
is my bodie: not a figure of my
body, but my bodie: this is my
blood: not a figure of my blood,
but my blood. Thus beleued a-
gain plainly vpon oure saui-
our

de sacra.
bro. iij.
ap. v.

our plain woordes, the holie
doctour S. Ambrose. who saith
Antequam consecratur, panis est
ubi autē uerba Christi accellerint
corpus est Christi. Et ante uerba
Christi, calix est uini, & aque plu-
nus. Vbi uerba Christi operata fu-
erint, ibi sanguis efficitur, qui ple-
bem redemit. Before it be conse-
crated, it is bread: but after the
woordes of Christe are once
come to it, then is it the very
bodie of Christ. And before the
woordes of christ are pronounced
the chalice is full of wyne, and
water: but after the woordes
of Christe hath ones wrought
vpon it, than is it made the very
rye bloude of Christe, which
redemed the worlde. The
belueued also plainly vpon our
Saviours playne woordes
the holie Doctour S. Iohanne
with

the golden mouthe, who
Credamus ubiq; Deo, nec Homeli
ugnemns ei, etiam si sensui & lxxxiiij. t
rationi nostræ absurdum esse xxvi. cap
atur, quod dicit. Quod in om. Matthei
us, & præcipue in mysterijs faa
ra sumus: Non illa quæ ante nos ia
i placet solummodo aspiciētes, sed uerba
onsq; eius tenētes. Nā uerbis eius
erthodari non possumus. Sensus
one noster deceptus facillim⁹ est:
verba falsa esse non possunt: hic sæ
e thodari, atq; sæpius fallitur. Quoni
ūce ergo ille dixit, hoc est corpus
, autem, nulla terieamur ambiguis
orde sed credamus. Let vs beleue
ough to alwaie, and let vs not re
ne vnto him, no though the
hic thing, he saieyth, may seeme an
The surditie, both to our senses,
also to our vnderstanding.
des whiche thinge let vs doe in all
characters, but specially in the my
series

series of our faith. Let vs not
cōsider the thing, that lieth be-
foze vs only, but let vs cōsider
Chzistes woꝝdes also. For our
senses, thei maie be, & are often
times deceiued : but Chzistes
woꝝdes thei are not, noꝝ cannot
in no wise bee faulse. Because
therfoze Chzist hath saied, this
is my bodie, let vs beleue (saith
he) without al doubt, that it is,
euen as he hath sated, his owne
very bodie in dede. Thus bele-
ued mozeouer plainly vpon our
sauours plain woꝝdes, & holy
doctour s. Austen, whoo saith
expounding this text (as it was
psalmo then read), Et ferebatur in mani-
riij, bus suis . Hoc vero fratres, quo-
modo posset fieri in homine, quis
intelligat? Quis. n. portatur mani-
bus suis? Manibus aliorum potest
portari homo; manibus suis nemo
portatur.

portatur, quomodo intelligatur in
ipso David secūdū literā, nō inue-
nimus: in Christo aut inuenimus.
Ferebatur, n. Christus in manibus
suis, quando cōmēdās ipsū corpus
sū ait: hoc est corp⁹ meū. Ferebat
enim illud corpus in manib⁹ suis.
He was caried in his owne hā-
des. But this o. bꝛethꝛē, how it
may be verified in mā, who can
vnderstād. For what mā is ca-
ried in his owne handes. In o-
ther mens handes maie a man
be caried, but in his owne han-
des is no mā caried. Now this
maie be vnderstande in David
literally, wee finde not, but in
Christe we finde. For Christ he
was caried in his owne hādes,
when he, cōmending hys owne
bodie, saied: This is my body.
For then hee caried the same
bodye in hys owne handes.

I.

And

And how could Christ, (I pray
you) carie his owne body in his
owne handes, vnlesse his body
wer there really & substantial-
ly contained, vnder the formes
of bread & wyne? For if it were
but a figure (as the Sacramen-
taries saith) than could Dauid
and euery other man carie his
owne body in his owne handes
toe, euen as wel as Christ. whi-
che thing I. Austen here vtter-
ly denyng, dothe therein most
plainely affirme the veritie of
the real presence. And the same

In Psal. saint Austen againe declareth
xxxij. special mater, wherevpon a fa-

In Psal. miliar similitude may be groun-
cxxx. ded, to expresse, howe the real

presence may bee (in a maner)
comprised, and may stand (after
a sorte) euen with good reason,
though the thing it selfe in be-
ry

by dede farre surmounteth and
passeth all reason. The simili-
tude may be this. Lyke as the
infant eateth the very selfesame
foode, that the nource eateth,
but vnder an other foyme, for
the infant cannot away with
harde meate, but must be fedde
with Milke, and therefore the
foode is firste qualified of the
nurse, chawed, and swallowed
downe of the nource, incarnate,
and incorporeate in to the bodie
of the nource, and part therof
(by vertu of her pappes) turned
into milke of the nource, which
milke is a foode apte and mete
for thinfant to receiue, to sucke
and feede vpon: Euen so wee
Christians do receiue the very
same foode, the very same bo-
die, & bloud in substance, that
was crucified for vs, here in
I. ii. pearthy

earth. But because wee are all
as infantes in this behalfe at
least, and cannot alwaye with
soche harde meate, noz can a-
bide for lothesomenesse to eate
Christes bodye, and drinke his
bloude, vnder the fourmes of
Fleshe, and bloud, our sauour
Christe therefoze, (like a good
nourse) he qualifieth his bodye
and bloude, hee altereth it, hee
transfourmeth it, he exhibiteth
it vnder an other forme, vn-
der y^e forme of breade & wine:
and so maketh it to vs infan-
tes as milke, as a gentle fami-
liar foode, apte, and mete to be
recedued without hozroz of e-
uery Christian man and wo-
man. And yeat is it for all that
Christes owne verye body, and
Bloude still in substaunce, but
qualified and exhibited to vs
vn der

under the fourmes of breade &
wyne, euen as the foode which
the nourse eateth is qualified
and geuen to the infant vnder
the fourme of Mylke.

Thus to bee chozte beleued
plainely vpon our Sauours
plaine woordes Sainte Hiero-
me: Thus Sainte Cyprian:
Thus Sainte Basile: Thus
Sainte Hilarie: Thus all the
rest of the holy doctours: wher-
in they nothyng varied, but
constauntly syngeth all one
note: beyng at leaste well con-
strued, and well vnderstande,
and beyng not forqued, and
twested, wrenched, and wried,
as they haue been of some in
authoritie of late, (God graūt
them grace to repēt therfoze.)
To whome oure Marcus An-
tonius, oure Marcus Antoni-
F.iii, us

us (I saie) woꝛthy foꝛ his con-
stancie to be named Cōstantius,
Yea, Constantissimus, hathe so
handsomely & so fully aunsw-
red, that thei shall euer haue
their handes full of hym, and ne-
uer be able to streke and replie
anye thinge againe, at leaste
woꝛthy the readynge. So
clerkelie hathe oure Marcus
marked out al thinges that ma-
keth foꝛ the purpose: so clerke-
ly hath he accorded the Scrip-
tures, and Doctours saynges;
so clerkely hathe he brought
all apparaunte contradiction
vnto vnitie in this behaulfe.
Wherupon one reason me thin-
keth, maye be grounded, which
were sufficient, to moue any
hard harte, any stony stomake,
any blunt brest, that is not vt-
terly obcecated, vtterly obstinat
vtterly

bitterly indurate. The reason
shal bee this. Other you muste
graunt the real p[re]sence of our
Saviour Ch[ri]stes owne very
bodie, and bloude in the holye,
and blessed sacrament, (as the
truth is) or els must you make
vs beleue, that al the auncient
autho[ri]s, and godly persones,
al the holy martyres, and con-
fessours, all the holy fathers,
and catholike w[ri]ters, that e-
uer w[ro]te these. xv. C. yea[re]s
and moze, even from the Apo-
stles tyme hetherto, you muste
make vs belcue, (I saie) that
these, in this mo[st]e highe, and
weightie matier of our saieeth,
were al, mo[st] shamefully blin-
ded: al, mo[st] shamefully decei-
ued: Yea al, mo[st]e vndoubted-
ly dampned. For, hadde not
they all, (as it appereith by their
workes

wozkes wel construed, and wel
vnderstande,) the selfe same
faith in the blessed sacramente,
that the Catholikes haue at
this present: Didde not they al
beleue inwardely in their har-
tes, ther present the very body
and bloud of Christ? Protest it
in their wrytynges, the verye
body and bloud of Christ? Con-
fesse it with their mouthes the
very body and bloud of Christ?
Receiue it into their bodies, as
the verye bodye and bloude of
Christ? Reuerence it in their li-
uynge, as the very bodye, and
bloud of Christ? Die in that be-
liefe, that it was the very body
and bloud of Christ? Wherfore
if it wer not the very bodie and
bloud of Christ in dede, howe
cā it thē otherwise be thought,
but that they beginnyge in a
wrong

wrong beliefe, continuing in a
wrong belief, dying in a wrong
beliefe, must nedes be counted
to haue been all, moſte ſhame-
fully blinded: all, moſte ſhame-
fully deceaued: Yea, all, moſte
undoubtedly dampned: O what
an abſurdity, what an incōue-
nience is this? Was Ignatius
that bleſſed Martyr dampned
trowe you? Ireneus that bleſ-
ſed martyr, was he dāpned to?
Cyprian that bleſſed Martyr
was he alſo dampned? Sainte
Hilarie dampned: Sainte Ba-
ſil dampned: Sainte Hierome
dampned: Sainte Ambroſe
dampned? Sainte Auguſtine
dampned? were all the holye
Martyres, and Confellours,
all the holie doctours, and au-
thent authours, all the catho-
like wryters, with an infinite
¶ v. numbze

atth.
viii.

numbre of oure forefathers;
were theie all dampned: Oh
Lorde God, what a wonder-
ful matier is this: Is it like-
lie, (thynke with youre selues
good brethren, thynke with
yourselues) is it likely, that
Christe, whome promised to bee
with his church to the worldes
ende, and to instructe her in all
kinde of truth, is it likely, that
he woulde suffre so many holy
Martyres, so many holy con-
fessours, so many holy doctours,
so many thousand thousandes
of our forefathers, so many C.
yeres, so shamefully to be blind-
ed, in so high a pointe of oure
faith & religion: Neuer thinke
it good brethren, neuer thinke
it: lette neuer soche an absurdi-
tie sinke into your stomakes.
Wherefore to auoyde this un-
reasonable

reasonable absurditie, and in-
conuenience, nedes must it bee
graunted as a plaine, sure, & un-
doubtable trueth, that the pre-
sence of the very bodie & bloud
of Christ, (Christ I saie, God &
man) is here contained reallye
and substancially in the moste
holie and blessed sacrament of
the altar. Wherfoze to cōclude
this parte, heare you nowe the
most obtestation and request,
your mother the holie Catho-
like churche maketh vnto you,
allyng you al, childezen: not al,
in the present, but for that past,
and that to come: vsing herein,
with a very litle alteration, the
wordes of the holie Doctour
Sainet Augustine. Vos ne au-
dite o filioli, audite me per sãguinẽ
Christi, quo estis redempti: per no-
men, quod super uos inuocacũ est:

*Homi dom
octuic Pa
ad Bapt*

per

per illud altare, ad quod accessistis:
per sacramēta, quæ accepistis: per
iudiciū futurū, uiuorū, & mortuorū:
per salutē deniq; aiarū uestrarū
obsecro uos, obtestor uos, obstrin-
go uos, adiuro uos. **H**ear me
(saith the) O you my dere chil-
dren: Heare me (I saie,) heare
me. I desire you by the mooste
precious bloud of Christ, wher
withall you were redeemed: by
the glorious name of Iesus,
whiche was called ouer you: by
that holy aultar, wherunto you
haue come: by the holy Sacra-
mentes, whiche you haue recei-
ued: by the terrible iudgemente
to come of the quicke, and the
deade, at the dreadfull daye of
Dome: briezly by the healthe of
your owne soules, euen as you
trust to be saued, and auoide e-
uerlastyng dampnation, I be-
seche

the you: I praye you: I
exhorte you: I require you:
I charge you: yea, I adiure
you. What vehemencie of woꝛ-
des haue we here, what an ob-
stination is this, what an adiu-
ration: But goe toe, let vs see,
what is thy request o woman?
say on at ones in fewe woꝛdes,
precisely, even this. Consyder
with your selues my dere chil-
dren, consyder: Fyꝛste the con-
tent of all the foure Euange-
lises, with the holye Apostle
Sainte Paule, of whome all,
the blessed Sacrament is ter-
med vniformelye, and that no
les then a leuen times, the ve-
ry bodie, and bloude of Christ.
Consyder agayne, the whole
consente, of all the aunciente
doctours, and Catholique
wryters of all Ages, whiche,
(beyng

d Ianu.
pist.
xviij.

(beyng wel conſtrued, and wel
vnderſtande,) dooe fullye, and
wholly affirme it, the very bo-
die and bloude of Chriſt. Con-
ſyde alſo the coſent of diuerſe
general counſailes, (whole au-
thoritie as **S**ainct Auguſtine
ſaieth, is mooste ſolcimpne and
honoꝛable) whiche haue in the
Spirite of **GOD** determined
and decreed it, the very bodie,
and bloudde of Chriſte. Con-
ſyder mozeouer the meruelous
Reuelations, and wondrous
Myſtales wrought of **GOD**,
and wzitten of aunciente au-
thours, whiche hath from time
to tyme declared it, the very
bodie and bloudde of Chriſte.
Coſyde ouer and beſides this,
the great bitter ſcourges, and
plagues, that alwayes bathe
lighted on al Chriſten realmes,
diſpiſing

well and bo-
Conuers
e an-
stine
and
in the
ained
odpe,
Con-
ous
erful
DD,
e au-
time
perye
riste.
this,
, and
athe
mes,
ising

disynge and diswozshipping
and contrarilye the prospe-
s successe, and tranquillitie
all Chzisten realmes accep-
ing and wo2shipping it, as the
body and bloud of Chzist.
Conspyre finally the dreadfull
andlye dampnable state, and
indicion; you stande in now
this present, as many as do
not stedfastly beleue it, the be-
bodye and bloud of Chziste.
for in this behalf, (as Epipha-
us saith) You are fallen from
In Anco
grace, & from life euerlasting,
gratia, & salute. &c. You are dead,
You are deade, You are deade.
hitherto your mother, good
brethren. Now then if ye conti-
nue in the misbelief of this most
holie and blessed Sacrament,
and in all other moost pernici-
ous and pestilent, most detesta-
ble

ble, and dampnable Heresies,
whiche are nowe abzode, oure
mother the holye Catholique
Church, maie haue iust occasi-
on to repaire to the heauenlye
Phisition her spouse, and saye
the wordes of my theme. Dñe,
filia mea modo defuncta est. &c.
LORDE, my daughter the
Church of Englande (as tou-
ching the life of faith and good
beliefe) shee is euen nowe (in a
part) deceased, and deade, but
come, laie thy mooste gracious
hande on her, and shee shall re-
uiue.

Here haue you hearde the
death of thys daughter,
the church of England, as tou-
ching the life of faith and good
beliefe. Now shall you heare in
like maner, the death of þ same
daughter, as touching the lyfe
of

ies, charitie and good liuing.

If misliuyng also & lacke of
charitie (Dereli beloued) do bzig
death to this daughter, (as in
ede it doet h,) howe can she be
thought then, other then deceas
ed, other the dead in many me-
res of hers at least? For when
was misliuyng (I praye you)
er in any age moze aloft, and
moze rise, then euē now of late
our time in this our realme?
She had euer moze place, then
late yeres, the sayng of the
apostle? In nouissimis deibus in-
abunt tempora periculosa, & e- ij, Tim
homines seipso amantes,
cupidi, elati, superbi, blasphemī,
parentibus nō obedientes, ingra-
scelesti, sine affectione, sine pa-
te, criminatores, incontinentes,
immites, sine benignitate, prodi-
G. tores

terres, proterui, tumidi, et voluptu-
tatum amatores, magis q̄ dei; ha-
bentes, speciem quidem pietatis,
ueritatem autem eius abnegātes.

In the later dayes there shall
come perillous tymes, and the
people shall be louers of theiſe
ues, couetous, boſters, proude,
blaſphemous, diſobediente to
father and mother, vnthanke-
ful, vnholp, vnkind, couenaunt
breakers, false accuſers, rio-
tours, fierce, deſpiſers of them
whiche are good, Traytours,
heddy, high minded, gredy vpo
voluptuousneſſe, moze then the
louers of God, hauing a ſimilitu-
tude of godlie liuyng, but deny-
yng þ vertue therof. When the
ſaiynge of the prophete Oſee

Oſe. iiii.

Non eſt ueritas, non eſt miſericors
dia, non eſt ſcientia DE I in terra,
maledictum, mendacium, homici-
cidium

adulteriū, furtū, & adulteriū inundaue-
runt, et sanguis sanguinem tetigit.
There is no trueth, there is no
mercie, there is no knowlege of
God in the land, but swearing,
lying, manslaughter, theft, and
sodultery hath gotten the ouer-
land, & one giltinesse foloweth
another. Whan, the sayng of
the prophete **Esaie**? Terra infe- **Esa. xx**
cta est ab habitatoribus suis, quia
transgressi sunt leges: mutauerunt
eā; dissipauerunt foedus sempiternū;
dereliquerunt dominū: blas-
phemauerunt sanctum Israel: ab-
renati sunt retrorsū. **The earth** **Esa. i.**
is euen infected with her inha-
bitantes, for they haue trans-
gressed the lawes: chaūged the
ordinaunces: broken the euer-
lasting couenaunt: forsake our
Lord: blasphemed the holie one
of Israel, & are gon backward.

G. ii,

When

When the sayng of S. Iohn,
the holy Euangelist: Totus mū-
dus in maligno positus est: All the
whole world is set on mischeif:
Whose saynges all, the holye
doctour saint Basile, thinking
fulfilled in his age, describeth a
disorder, not much disagree-
ant frō the disordze of this our
age. *Subuersa sūt pietatis dogma-
ta : turbati pietatis ritus : ambitio
eorū, qui dominum nō metunt,
ecclesiarum gubernacula inuadit:
et iam manifeste, uelut impietatis
prēmiū, primæ sedis dignitas pro-
stituitur ita, vt, qui maledicēdo est
seuerior, ad Episcopatum populi
acquirendum sit prior, ac potior:
Euanuit hōestas sacerdotalis: deli-
erūt, qui gregem domini pascunt
cum scientia: (dispensationes pau-
perum ad propria oblectamenta,
munerūq; largitiones, absumen-
tibus*

bus ijs, qui ambitiois, et dominā
studio tenent): Elāguīt Canonū
tracta diligētia: multa est peccādī
centia. Qui, n. humanis adiuti
ficijs ad principatū perueniunt,
ac ipsa delinquendi permissa licē
agrificātur. Perit iudiciū iustū:
nusquisq; in voluntate cordis sui
ambulat. Et mex. Ob hēc ris
lent nos infideles: nutant, qui mo
dicæ sunt fidei: fides ipsa in ambi
tum uocatur: ignorātia offundi
mentibus, propterea quòd for
mā ac speciem pietatis prētexunt,
qui sermonem uersutē adulterant.
Silent, n. piē docentium ora: resor
ta uero est quæuis blasphema lin
gua: prophanata sūt sacra: qui sani
unt in plebe, domus orationis fur
gunt, utpote in quibus impia do
centur: Abiguntur pastores, ut
dispergantur greges. Vnum iam
timen est, quod vehementer pu
nitur

Episto
lxx.

nitur, si quis paternas traditiones
diligenter obseruet. Ob hoc fugā
tur patrīs pij, et ad solitudines habi
tationem trāsserunt. Non canis
ties apud iudices iniquitatis uenes
rabilis est, non exercitatio pietatis,
non uita iuxta euangelium à iuue
tute usq; ad senectam peracta. Epi
scopi uerò ex sola calūnia capti
sunt, et nulla comprobatione cri
minum inducta supplicijs tradun
tur. Quidam uerò neq; nouerunt
accusatores, neq; uiderunt iudiciū,
neq; omnino calumniam perpessi
sunt. Godly decrees (saith he)
are ouerthrowē: godly vsages
are put out of place: the ambi
tion of them that feareth not
God, inuadeth the gouernemēt
of churches: the dignities of the
high Sea (as a rewarde of im
pietie) is now openly so set out
to sale, that, whoe is moze ear
nest

psl. xix.

best then other in railing, he is
more forwarde then other, in
attainyng a bishoprike: priestly
grauitie is banished awaye:
Gone are they, whiche feedeth
Christes flock with knowlege:
They, whiche are ambitious, &
desirous of ruledom, cōsumeth
the releifes of the pooze to their
owne pleasure, and brybyng of
other. The exacte obseruation
of the Canons, and rules of the
churche, are waken faint: great
libertie of sinfull liuyng is per-
mitted: For they, (whiche by o-
thers helpe, and not their owne
deserte) aspireth to ruledome,
gratifieth their helpers againe
with the selfe same libertie of
misdoing. Upright iudgement
is gone: euery man lyueth as he
list. For these thinges the Ju-
dels, they laugh vs to scozne

B. iiii.

the

the weakelinges in faith, they
stagger: the faieeth is called in
doubte: ignozaunce ouershado-
weth mens myndes, because
they pzetende a fourme, & shape
of godlynnes, whiche coloureth
their talke with craftines. For
the mouthes of godly pzechers
are stopped: but euery blasphe-
mous tounge rouleth at large:
holye thinges are prophaned:
they, which be good emong the
people, Chunneth the houses of
pzaier, as in the whiche wicked
doctrine is taught: the shepe-
herdes are dzuen awaye, that
the flockes may be scattered a-
bzoode. One crime there is now
a daies, most Charply punished,
if a man doe diligently obserue
& kepe the traditions of the fa-
thers. For this cause the godly
are dzuen out of their coutry, &
goeth

they
ed in
ado-
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erue
fa-
odly
y, &
eth

geth to dwel i solitary places,
not olde age, not excercise of
godlinesse, not life passed after
the Gospel continually, is aught
regarded with vnryghteous
iudges. As for bishops they are
attached vpon false accusation
only, and are punished, no ere-
by euidence of their faultes, be-
yng brought forth. Yea, some
also not asmuch as knew their
accusers, neither euer came to
iudgemēt, no, nother yet could
euer be blemished with anye
false accusation. Hether to S.
Basil. But here nowe emonge
all other enozmities in general
to touch particularly one in the
laitie, and another in the cler-
gie, what shal I sai first of cer-
teine of the laietie, which hath,
what by hooke, what by croke,
wyng out of the handes of the
clergie,

onic.
ion.

Wzoonge oute of the handes of
the clergy, not only benefices, &
Tythes, but also the best parte
of the tempoꝛalities of bishop-
rikes, haue they dealte (thynke
you) charitably with them ther
in: No verely, vnlesse you will
call that Charitie, whiche Ju-
lianus the Apostata bled with
the Christians. Thys Iuliane,
whilest hee impouerished the
Christians, pulling from them
their goodes, and possessions,
he pretended charitie towards
them, bearinge them in hande,
he didde them a great benefite,
and a greate good tourne ther-
in. For hee saied, he entended
theyꝝ empouerishmente for a
good purpose, to the ende, that
thei being made pooꝛe, shoulde
the moze easly obtēin the king-
dome of heauen, because it is
wzitten

written. Beati pauperes, quoni- Mathe.
am ipsorum est regnum Cælo-
rum. Blessed be the poore, for to
them belongeth the kingdome
of Heauen. If then certeine
of the Laitie, hath entended
suche charitie in their doinges
towards the Clergie, is not the
Clergie muche beholdyng vn-
to them (thinke you,) in that
they woulde so charitably vn-
burden them of so great a part
of their weyghty luynges, and
laye the burden on their owne
backes, and shoulders? Is not
the Clergie muche beholdynge
vnto them, in that they woulde
passynge the commune Or-
dine of Charitie,) preferre the
Clergye before them selues,
woulde helpe the Clergye toe
heauen first, and tarry behinde
themselues, comming after by
leasure

leisure whē thei may intēd it?
But wolde any suche of the laī
tie be cōtent (ween you) to haue
any point of like charitie exten
ded towardeſ them again? wo
uld thei be cōtent, other ſhould
helpe them to heauen by lyke
wayes, by vnburdening them
of any parte of their weightye
poſſeſſions, & liuelyhode? It is
not to be thoughte in no wyſe.
Wherefoze (the ryght order of
charitie ſtāding as it doth, that
euery man ought to doe, as hee
would be doen vnto) ſithen the
laitie would not , nor could not
be content, after ſuche ſorte, to
be vſed themſelues, their owne
cōſciences muſt nedes condēne
them , of their vncharitable,
and vniuſt vſage towards the
clergie. What ſhal I ſaie again
of certēne of the clergie whiche
ought

ought to haue ben as Lāternes
of light, in geuyng good exāple
of chastitie and puretie of lyfe
to all other, hathe they doone
Godlie, and well (trowe you) in
breakyng their bowes, and
in geuyng therein suche an of-
fence to the worlde, that all the
whole orde of presthod hereth
the rebowse for their doynges,
and is in a maner flaundered
thereby. But here perhappes
some wil replie again, and saie.
fyrst, that we secular priestes
are no Votaries, & do make no
bowe of chastitie at all, because
we hold our peace. Secondarely
that we ought not to make
any bowe of chastitie, because
(they say) it cannot be gathered
of scripture. Thirde, that wee
cannot kepe the vow of chastity,
because thei deme it impossible.

Fourthly

Fourthlye, that the breache of
the vow of Chastitie is no of-
fence, because it semeth vnto
them but as a rathe vow.

As touchinge the first pointe
that we secular priestes, not
standing our silence, do professe
the vow of chastitie, it may ap-
peare first by a certeine Canon
of a general couñsel, which hathe
i. Acir. these woordes. Quicumq; Dia-
te. ix. conitacuerunt, & susceperunt ma-
nus impositionē, professi continē-
tiā, si postea ad nuptias conue-
rint, à ministerio cessare debebūt.
Whatsoever Deacones hathe
holden their peace, and hath re-
ceiued the laieng on of handes,
holie ozdres, hauing ones pro-
fessed chastitie, If after wards
they fall to mariage, they ought
to cease from the ministrie. It
may appeare again by a certein
saynge

Writting of s. Bede, our own coun-
tryman, declaryng therein the
common vsage of the churche by
this tyme. viii. c. yere ago, & by
word. Nullus sine uoto, ut uel uir Beda in
existens, uirgo permaneat, uel in Ca.
contracta uxore, conjunctionis for-
ma soluat, consecrari permittitur:
nulli præcipitur: nullus ad hoc mi-
sterium subeundum cogitur in-
iustus: sed si quis iam cõsensit esse sa-
cerdos, uoto castitatis se sponte cõ-
munit. No mā is permitted to
be consecrated without a bow,
whether it bee to the ende that
being a virgin may continue
ill a virgine, or hauing a wife:
maie loose the promises of con-
junction, (as touchyng cohabi-
tation:) No man is cõmanded
to bow: No man is cõstrained
perforce to priesthode: But if a
one consenteth to priesthod,
he

he voluntarily hath bound him
selfe to the vow of chastitie. It
maie appeare also, & that evi-
dently, by the plaine wordes of
the Pontificall, accustomed to
be reade, commonly at the ma-
kyng of Subdeacons. Where
it is sayd to them that are to be
ordred, that as many as intend
to receiue that holie order, and
there withall the yoke of oure
lorde, and the profession of cha-
sttie, shoulde drawe nere, and
receiue thesame: as manye as
would not consent thereunto,
shoulde then depart fro thence.
Nowe after this protestation
made, (as it was for the moost
parte alwaies made,) they that
taried, and receiued that holie
order, though thei kept silence,
and gaue no word at all of any
consent, yeat didde they not in
their

their verie acte, manifestly de-
clare their consent therunto, and
is not the consente in acte, as
good, and effectual, as the con-
sent in woord? I appeale here to
the conscience of euery secular
priest (beyng ordred at least be-
fore these few yeres past,) whe-
ther he goyng to the receiuyng
of the Subdeaconship, did not
thynke assuredly, the bowe of
chastitie, so annexed to that or-
der, that it shuld neuer be law-
full for hym after that, to con-
tract matrimonic, but was vt-
terly out of al hope of mariage.
Let euerye mannes owne con-
science be hys owne iudge in
this behalfe.

As touchynge the seconde
point, that the bow, we are re-
quired to make, may be groun-
ded, and gathered of scripture,

it may appeare, and it were no
moze, but only by the vniforme
conclusion of thre auncient au-
thours, gathered vpon one text
of the holy apostle. For Origen
for his part he hath thus. **V**e
re or aliquid dicere, quod tamen ex
fermonibus apostoli. intelligi datur, ne
forte videar aliquos contristare. Cū
dicit apostolus his qui in cōiugijs
sunt. Nolite fraudare vōs inuicem
nisi forte ex cōsensu ad tempus, ut
vacetis orationi, certū est, quia im-
peditur sacrificium indefinens, his
qui cōiugalibus necessitatibus ser-
uiunt. Vnde mihi videtur, quod
illius est solius offerre sacrificium
indefinēs, qui se indefinēti, & per-
petuæ deuouerit castitati. **I** am a
ferde (saith he) to speake a thing
yea though the thinge I will
saie, maie be gathered of the a-
postles owne wordes. **I** am a-
ferde

Num.
o. xxiiij.

made to speake it, lest perhaps
I may seme to make some sad,
and heuy. When thapostle saith
to the married folk, beware you
do not defraude one another of
the office of matrimony, vnleſt
perhappes by mutuall consent
for a time, to the ende you may
geue your selues wholly to prai
er, it is certely true, that the con
tinuall Sacrifice is letted by
such, as geue them selues vnto
marriage matiers. Wherupon
me thynketh (sayeth he) that
none oughte to offer the conti
nuall sacrifice, but suche onely
as hath vowed continuall, and
perpetuall chastitie. Saynte
Hierome also, and Sayncte
Ambrose, groundyng them sel
ues vpon the verye selfe same
texte of the Apostle, they make
thys reason, If no laye man

H. ii.

can

ore.v.

or.vñ.

can geue him selfe thzoughly to
pzaier, but for the whyle he
must absteine from the office of
matrimonie, sithen the pzieste,
(whose office is alwaies to offre
sacrifice) ought alwaies to pzi,
(yea, and that oughte moze to
pray, then the layman ought)
therfoze the pziest ought alway
ies to abstem from the office of
matrimonie, ought alwaies to
liue chaste. And here I let passe,
thunifozme cōclusion of diuers
aunciente Doctours, gathered
vpon this texte also of the Ap-
postle. Qui sine vxore est, sollicitu
rus est, quæ domini sunt, quomo
do placeat deo. Qui autē cum vx
ore est, sollicitus est, quæ sunt mū
di, quomodo placeat vxori. Who
that is single, (saith he) is care
full for thinges pertayninge to
God, how he may please God.

But

But who that is married, is careful for worldly things, how to please his wife.

As touching the third point, that the bow of chastitie is possible to be kepte, heare, what our sauour saith in the gospel, of the thre kinde of chaste persons. Sunt eunuchi, quide matris uero sic nati sunt: et sunt eunuchi, qui facti sunt ab hōinib⁹: & sūt eunuchi, qui seipso castrauerūt propter regnū dei: There are some chaste which are bozne chaste frō their mothers wombe: some againe there are chaste, which are made chaste of men: & some also there are chaste, which hathe made them selves chaste, for the kyngdō of heaucns sake. Than if some hathe made them selves chaste, some maye make them selves chaste: If some hath done it,

Math.:

it, some may do it: for, from esse
or fuisse, to posse, it is alwaies
a good argument. Yea and that
euery man mozeouer may liue
chaste, if he liste him selfe, heare
you what Chrysostome saith, &
that groundinge it vpon the a-
postles wordes. Nō dicere oportet,
non possum cōtinere, & accusare
cōditorē Si enim impotentes
fecit nos, qui iubet, accusandus est.
Quomodo ergo tu dicis? Multi nō
possunt continere. Imō quōd non
volunt, dic. Si, n. voluerint, omnes
potuerint. Propterea & paulus ait:
volo oēs homines esse vt me ip-
sum, quia sciuerat, quōd omnes esse
se poterant, vt ipse. Nō enim si im-
possibile esset, hoc dixisset. You
ought not to saie (saith he) I
can not liue chaste, and so accuse
your maker. For, if he made vs
vnhable, he is to be accused,
who

whose commaunded the bowe
 made, to be kept. How darest
 thou than to say: many can not
 lue chaste. Nay rather say, ma-
 ny will not lue chaste: for if all
 would, all could. Therfore S.
 paule he saieth: I would all
 men wer as I am my selfe, be-
 cause he knew, that all could be
 chaste as he was. For if it had
 ben impossible, he would neuer
 haue wished it. Heare againe Origen
 what Origen saieth expounding tracta.
 Christes owne wordes concer- in Mat
 ning thesame matter. Quoniam
 quidā calūniantur, quòd Christus
 ait (Non omnes capiūt verbū hoc, Math :
 sed quibus datū est) quasi excusa-
 tionē habentes, et volentes quidē
 esse in castitate, non autem pręua-
 lentes, respōdendum est. Siquidē
 accipimus simpliciter, quod dictū
 est, (sed quibus datum est) nō autē
 H.iii. attendimus

attendim⁹, quod alibi dicit: petite,
et dabit⁹ vobis, et omnis qui petit
accipit: aut fideles non sumus aut
nesciētes scripturas. Qui enim vulg
capax esse verbi, quod de castitate
positū est, petat, credens dicenti, et
accipiet, non dubitās de illo, quod
dictū est: omnis qui petit, accipiet.
Because some do cauil (saie they
be) bpō these wordes of Chzist,
(All men can not awayne with
this saiyng, saue they to whō it
is geue,) as though they had an
excuse, beyng willing to liue
chast, and beyng not able to the
performaunce of the same, it is
to be answered: If we vnder-
stande that saiyng of Chziste,
(saue they, to whom it is geuen)
plainely as the letter lieth, & do
not marke againe that Chziste
sayeth in an other place, Aske,
and it shalbe geuen vnto you, &
euery

merpe one that asketh,shal receiue:other we be not faithfull,
other els we are ignorant of the
scriptures. For he that will be
able to receyue the promise,
that is spoken of chastitie, let
him aske, beleuyng hym that
saith, & he shal receiue, nothing
doubting of that thing, that is
said: Every one that asketh, ha-
ueth. And the same Origen al-
so in another place. Nolite con-
queri de infirmitate carnis: nolite Homi.
alligari, quia volumus, sed non pos- in Leui
sumus: volumus continenter vis-
tere, sed carnis fragilitate deprimi-
mur, & impugnamur stimulis ei?
Tu das stimulos carni tue: tu es
aduersus spiritum tuum armatus, &
potentem facis, cum ea carnibus.
Caras, vino nimio inundas, omni
mollicie palpas, & ad illecebras
curris. Do not you (saith he)
D. b. complaine

complayne of the infirmitie of
your fleshe : dooe not you sate,
we would, but we can not: we
woulde lue chaste, but we are
pressed downe with the frail-
tie of the fleshe: and we are as-
saulted with her prickings.
Thou geuest prickings to thy
fleshe, thou arimest hir agaynst
thy sprite, & makest hir couragi-
ous, whiles thou porrest hir ful
with flesh: whiles thou swillest
her with ouermuch wine, whi-
les thou dandlest her wyth all
nicenesse, and whiles thou seas-
dest her vp to wantonnes & in-
ticementes.

As touching the fourth point,
that the breache of the bowe of
chastitie is an offense, as well in
secular priestes, as in wido-
wes, and birgins, the case of al
thze beyng like in this behalfe:
Heare

of
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hear first what thapostle saith
of the youthfull widowes, ma-
nyng after their bow. Quæ cū i. ad Ti
luxuriatæ fuerint in Christo, nube
revolunt, habentes damnationem,
quia primā fidē irritā fecerunt. Af-
ter they haue once begon (saith
he) to waue wanton to the di-
honoure of Chyste, then wyl
they marie, hauing dampnatiō,
because they haue broken their
former saieth, that is to saye,
their former promise, and their
former bow. For so is it expou-
nded by the cōsent of all the au-
thente doctours, for breache of
the bowe of chastitie, & not for
breche of the bowe of baptisme
as some woulde haue it. Heare
againe bryefely what Epipha-
nus, what. S. Cyprian, what
S. Ambrose, what S. Hierome,
what

what Thophylacte, what saint
Basil, what saint Augustine,
what euerye one of these saith
in this behalfe. Epiphanius:

Tradiderunt sancti dei Apostoli
peccatum esse, post decretā virgi-
nitatem, ad nuptias cōuertī. The
holy Apostles of god saith he,
hath left vnto vs by tradicion,
tradiderūt, that it is an offence,
virginitie ones decreed, after-
ward to falle to matrimonte.

Saint Cyprian: Christus dñs &
iudex noster, cum uirginem suam
sibi dicatā, & sanctitati suæ desti-
natam iacere cum altero cernat,
quā indignatur & irascitur?
Christ (saith he) our Lord and
iudge, when he seeth the virgin
dedicated, and destinated to his
holynes, to lye with an other
man, oh, so he disdaineth and is
wrood at the mater :

Sainte

Sainct Ambrose: Quæ se spos Ad vit
pondit Christo, & sanctum vela nē lapsa
men accepit, iam nupsit, iam im- capi, v.

mortali iuncta est viro: et si iam
voluerit nubere, cōmuni lege cō-

tubij adulterium perpetrat. **She**

(saith he) that hath bettouthed

her selfe to Chzist, & hath taken

the holy mantel, sanctū uelamē,

she hath already married, she is

already ioyned to thimmortall

husbande: And if now she wil

marie, after the cōmō blage of

marriage, she cōmitteth aduou-

trie. **S**aincte Hierome: Vir-

gines, quæ post consecrationē nup-

serint, non tā adulteræ sunt, quā in-

cestæ. **U**irgins (saith he) whiche

after they be ones consecrated,

hath married, they be not onely

multerous, but incestuous also.

Thophylact: Virgo Deo dicata,

inasperit, delinquit haud dubie

plurimum

Con. Io
libro. i.

In l. cc. v.

plurimum, utpote quæ Christo
sponso, superinducat adulterum;
The virgin (saith he) which is
dedicated to God, if she marre,
she offendeth questionles, & that
harmously, as the whiche vpon
Christe her spouse, bryngeth in
an aduouterer. **Sainte Basill.**
Multæ virgines virginitatem dño
professæ, deinde à carnis voluptati-
bus concitatae scortationis vicium
nuptiarum nomine uelare uolunt;
non ignorantes (opinor) tametsi
ignorantiam simulent, quòd, quæ
sponsi sui dextram præterint, nec hu-
ius est ipensa, quam illegitimè re-
liquit, nec illius, cui se per viciolum
affectum copulauit. **Many vir-**
gins (sayth he) which hath pro-
fessed their virginitie vnto god
and after ward beyng sterred vp
by the voluptuousnes of the flesh
thei wil colour their sinne of ad-
uoutry

e virgi-
ate,

country with þe honozable name
of matrimony: wheras thei are
not ignozāt (I think) although
they pzetende ignozaunce, that
she, whiche hath started frō her
husbandes syde, is neither the
lawefull spouse of God (whom
she hath vnlawefully forsaaken)
neither yet the lawefull wife of
him, to whom she hath ioygned
her self by vicious loue. S. Aus-
ten: In coniugali vinculo si pūdi-
cia conseruatur, damnatio non ti-
metur: sed in uiduali & virginali
continentia, excellentia muneris
implioris expetitur: qua expetita
& electa, & voti debito oblata, iam
non solum non capeffere nuptias
sed etiam, (si nō nubatur,) nubere
velle dānabile est. In the bōde of
matrimony (saith he) if chastity
be kept, dāpnatiō is not feared,
but

De bon
uidu, cap
viij.

but in the continencie of widows
and virgins, an excellencie
of an higher rewarde is desired,
whiche being despyzed, and
chosen, and offered by, the due
of a vowe, after that, not onely
not to marie, but also, (though
no mariage be) onely to haue a
will and a desire to marie, is
dāpnable. Whiche sayng of his
he groundeth moztouer, vpon
the Apostles owne wordes be-
fore recited. And herfore, sithen
these foure pointes are all true,
sithen we secular priests, not-
withstanding our silence, do vow
chastitie, sithen by Gods lawe
it may bee gathered, that wee
ought to vow chastitie, & sithen
by Gods grace wee may kepe
the vowe of chastitie, & sithen
we do greuously offēde God in
bzeche of the vowe of chastitie,
therfore

therfoze, for a redzeſſe herof, I
caſe no better meanes, & waies
then thaduſe, & counſeil whiche
the prophete Eſdras ones bleſed
with the Iſraelites in a caſe not
al vnlike: What time the Iſraeli-
tes had married heathen, & out-
landiſh wiſes, uxores alienigenas
cōtrarye to the cōmandement
of god, god being hiely displea-
ſed with thē for theſame. Eſdr.
(the Iſraelites being gathered to-
gether) ſpake vnto thē in effect
after this ſort. Brethren (ſaith
he) ſithē you haue done wicked-
ly, in that you haue married hea-
then & outlādish wiſes, & therein
haue encreaſed the ſin of Iſra-
el, & haue highly diſpleaſed god,
now ſha I tell you, what is to
be done of your part for pacifi-
ing gods indignation, & wrath
toward you: nūc date cōfeſſionē

I.

Acknow

d. ix.

acknowledge you now your of-
fense: be soze for the same, & sepe-
rat your selves againe frō your
heathē, & outlādish wifes. Thā
all that were offenders, answe-
ring again wō one accord, saied,
sicut dixisti, faciemus, Euen accor-
dyng to thy aduertisement, so
will we do, O Eldras. We ac-
knowledge our offense, we haue
done wickedly, we are soze for
the same, we are contente to se-
perate ourselues againe from
our Heathen, and outlandishe
wifes. So did they in cōclusiō
& all was well. Euen after the
same sozte, my good bzothren,
you that are votarie Priestes,
and haue married, thoughenot
heathen and outlandish wifes,
(as the Israelites didde) yet at
least vnlawful wiues, contrary
to your former boowe, where

In you haue displeased god, and
offended the world, folowe you
now, the wholesome counseil of
the prophete Eldas, saie on a
goddes name with the Israelites,
be not ashamed. Wee acknowledge
our offense, we haue
done amisse, we are sozie for it,
and we are content to seperate
our selues from our vnlaweful
wiues. This saie, and this do,
and so dooyng, you shall bothe
pacifie god, and somewhat satisfie
the world also. Policarpus
that holy martyr, scholer to s.
John the Euangelist, whan he
hard by his time but a litle disorder
in respecte cōcerning the
murthering, & il maners of men,
he was wont, (as histories maketh
mentiō) to shut his eares
and to crie out after this sorte, Eccle.
De⁹ bone, in quē tēpora me refer^{li. v. ca}

J. ii.

uasti

uasti ut hæc audiam. O good lord
vnto what time haste thou re-
serued mee to heare these thin-
ges: What woulde thys Do-
licarpus saie(thinke you) if hee
were nowe aliue, and harde all
thenozmities of our time, if he
harde the mariages of priestes
monkes, friers. Nunnes: The
multitude of diuozses thzough
out all the realme, the swering,
periurie, vsury, and blasphemy
of many one: the bieng & selling
of tempoꝛal offices: y like mar-
chaundise, and chopping of spi-
rituall liuinges. The bziberye
and extoztion of the riche: their
poulyng & pillyng of the pooze.
Their doublinge and trebling
of rentes, and rering of imme-
surable fines: Their lettynge
downe of hospitalitie: thimpaci-
entnesse of the pooze, vttered by
rebellton

rebellion, and tumultes: the disobedience, and contempt of the same, toward the magistrates: if he hard againe the seruour of deuotion so soze cooled, that it is almoste quenched: The pul-
lyng down of Goddes houses, and hospitalles: the defacing of Churches, in spoilinge their goodes & oznametes: the brea-
king down of aulters: the thro-
wing down of crosses: the cast-
ing out of images, the burning
of tried holie reliques, the con-
tempt of holy daies: the annul-
lyng of vigilles, the breakynge
of lent fast, and imbrizing daies,
with a numbze of other enozmi-
ties mo: of whom, because ther
is no ende, I wil make an ende
of rehersail. If this holy mar-
tyr Policarp⁹, I say, wer now
aliue, & hard all this, he would

vn.

Andoubtedly stoppe his eares,
& cry out, O coelū, o terra, o tem-
pora, o mores, O heauē: o earth
O times: o maners. Out alas,
alas, that euer I was borne to
see this daie. Wherefore, to cō-
clude this part, this being thus
the nozmitiēs of liuyng beinge
suche among vs now, oz of late
as hath been recited, & the sai-
yng of him, that is truth, being
true, (as it can not be vntrue,) *qm̄ abūdauit iniquitas, refrigerescit
charitas multorū: because iniqui-
tie hath abounded the charitie of
manye wareth colde: therefore
our mother the holy catholike
church may haue iuste occasion
to repaire to p̄ heauēly phisitio
her spouse, & say the wordes of
my Theme. Dñe filia mea modo
defūcta est, &c. Lord, my dought-
ter the churche of England, as
touching*

touchinge the life of charitie, &
good liuing she is euen now (in
a parte) deceased, & dead, but
come late thy moost gracious
hande on her & she shall reuiue.

Now that you haue harde
the deathe of this dought-
ter, first by defection from her
mother, then after by misbele-
uing, and last of al by mistruing
now shall you heare briefly the
laieng on of the hāde of god, for
her resuscitation, & reuiuyng
again. The holie scripture ma-
keth mentio of the layng on of
the hande of God, by .ii. maner
of waies: other by vengeaunce
and correction, other by mercie
and grace. The hande of Gods
vengeaunce, and correction, it
hath ben laied on commonly, v-
pon manie spoilers, and rife-
lers, tyrantes, & persecutours

J. iiii.

of

c. iij. of Christes church. As for ex-
ample, Heliodorus that spoiler
& rifler, did not he fele the hand
of gods vengeaunce & correction
laied on him, when (for that he
attempted to spoile the temple
of Ierusalē, & the iuel house of
the same) he sawe an hōrse ap-
pearing vnto him, with a ter-
rible man sittynge on his backe,
the hōrse smiting at him with
his foze fete, and was mozeouer
deadlye whipped and scourged
of .ii. goodly personages sente
from aboue for the purpose :

liij. Nabugodonozor that spoiler
and rifler, did not he feele the
hand of Gods vengeaunce, and
correction laied on him, when
(for that he despised to redeme
his spoile and other hys offen-
ces, by the counsaile of the pro-
phete Daniell, vauntynge of
his

his glozie, & his building of Ba
ylone, as in the power, and
trength of his own had he was
deposed from his kyngedome:
cast out of mennes companie:
sedde on hey, as beastes do, his
hart turned from a mans hart
to a beastes harte: his body be-
yng wet with the dew of Hea-
uen, for the space of .vii. yeres
together, till his heares grewe
out, like Eagles fethers, and his
nailles like birdes clawes?

Balthazer sone to Nabugo-
donozor that spoiler and rifler
didde not hee fele the hande of
Goddes vengeaunce, and cor-
rection laid on him, when, (for
that he, with his nobles, his
M. lordes, & cōcubines, presu-
med arrogātly to drinke in the
hallowed vessels of golde, and
siluer, taken oute of the Tem-
ple

Dani.

ac.v.

ac.ix.

ple of Ierusalem by his father) he was bereft, not onely of his kyngdome, but also of his lyfe, the hande wrytynge his iudgement in the wal, Mane, Thechel, Phares. Antiochus that tyrant, & persecutour, did not he fele y^e hand of Gods vengeance & correction laid on him, when (for that hee was so lesteie and proude, that he thought himself able to make the sea to be walked on, and the earth to be sailed on, and as though he would haue ben God him self, labored by all meanes he coulde to destroye Goddes honour, glozve, and religion in Iurie) he was stricken with an incurable priuie plague in his bowels, foule woormes breeding in his bodie, with suche a foule filthie stench he breathing from him, that al

al his tohole host muche lothed
shunned, and abhorred his pre-
sence: Herod that tiraunt and
persecutour, & cruell murderer
of innocētes did not he fele the
hande of Goddes vengeaunce,
& correction laied on him, who
before his ende, was stricken
with such most straunge, most
foule, and moſte wretched ma-
ladies, throughout al his body
about the ſtate of all humaine
infirmities, that (as Eusebius
writeth) hys verye Physicians
beeynge aſtonyed and to ſee-
kyng of their cunnynge, plain-
lye acknowledged the verye
plague of God, to haue lyght-
ned vpon hym from Heauen:
So that hee, ſuffred a farre
moze wretched ende, then the
other Herode, mentyoned in
the Actes: Whoe yet ſittynge
in

Eccle.
li i. ca.

Acto.

in his royal throne most roial-
ly appareled, taking godly ho-
nour vpon him, robbing God
of his Glorie) was stricken by
the Angell of God, and moost
unlserably eaten vp of wormes
and vermine.

Ac. xv
Julian that tyraunte, and
persecutoure, didde not he feele
the hand of Goddes vengeance
& correction laid on him, when
(for that he in pride of hart, lif-
ted vp his hand against the ho-
ly temple of God presumpte-
ously, and with his toung blas-
phemed it, threating the de-
struction thereof) he had that
hād of his, with his hed, hāged
vp befoze the tēple, & that blas-
phemous toung of his, runned
in peces, and cast to the birdes.

ronic. 1
Mas. Julian the Apostata that
tyraunt and persecutoure, did
not

not he fele the hande of goddes
vengeaunce, and correction, laid
on him, whē. (for that he forbade
the christiāns the vse of scholes;
of bathes, of warfare, of bering
office, of possessions: slue many
a one: cast bowed virgins to be
deuoured of swine, ther bealies
burst vp; & filled with Barley:
spotted many a church: abused
the holie vessels most vnseme-
ly: and defoiled the holy altars
with his owne vrine, sayng in
despite: En, quibus Mariæ filio sa-
crificāt: Behold thalters, wherō
ther sacrifice to the sōne of Ma-
rie), he was wretchedly slain in
the fiede, and out of his deadly
woude, gathering an handeful
of bloude, cast it abroade, and
with horrible blasphemy ended
his life, saynge: vicisti Galilee:
O thou Galileō, O thou of Ga-
lile

Ecclesi-
hist. lib
cap. xl

lilee, thou hast ouercome.

ronit.
T.

Constantius the. vi. sonne to
Leo, that tyraunt and persecu-
tour, & most peruerter of all be-
foze him, didde not he fee the
hande of Goddes vengeaunce,
laied on him, when (for that he
shewed himselfe a mortall ene-
mie to God, to our Ladie, to al
Saintes, and to al Christians:
burned bp the holy scriptures:
could in nowise abide the name
of Marie: comaunded al sain-
tes to be contempned: enforced
the Christians thereunto with
vnspeakeable tormentes: made
Monasteries dwelling places
for souldiers: slue munkes, nū-
nes, and religious persones,
with most cruell deathes, as
many as refused to marry,) he
died to to miserably, and hor-
ribly to be recited?

The

The hande of Goddes vengeance and correction hath be-
laied on also vpon many of the
miscreantes, misbeleuers and
heretikes from time to tyme.
for lighted it not vpon Arrius
that arche Heritike, when he
suffred a mooste straunge, and
horrible deathe, voiding out al
his bowels, guttes, and paun-
che downewardeg per seces-
sum. Lighted not it vpon D-
impus, that arraunt Arrian,
when hee suffred a mooste ter-
rible, and sodain deathe a fierie
darte casten downe sodainelye
from heauen, and consuminge
hym vp cleane to asches. Ligh-
ted not it vpon Cerynthus
that notable Heritike, when
(as he was bathynge himselte
in a house, and there was be-
selye vtterynge moost blasphe-
moug

Eccle. h
li. x. ca. x
Tripart
hist. lib.
cap. x.

Cro. M.

Cro. C.

or, xi.

mous wordes against the holy
trinity) the house furthwith fel
down vpon him, & al to crushed
him to death: Lighted not it vpon
Montan^o that proud, and
presumptuous heretike, when
he with his two Prophetesses,
Maximilla, and Priscilla, by
thinspiration of the same spirit
whiche conspired them to their
heresies, desperatly hung them
selues all thze after one sortez
Lighted it not vpon certein of
the Corinthyans, whom (as the
Apostle saith) for their irreuer
tentnes, and misbeliefe toward
the blessed Sacrament, in that
that thei didde not discerne nor
put any difference betwene our
lordes bodie, and other comon
meates, many wer plagued with
diuers kinde of maladies sickne
sses, and diseases, yea, & ma
ny

many to present death: Ligh-
ted not it vpon certaine of the
Donatistes, who as the aunci-
ent authour Optatus writeth, Oprat
for that thei being offended, as libro.
many are now adaiies with the
godly honour done vnto the ho-
ly sacrament, spitefully brake
the holy oste in peces, & threwo
it contemptuously pecemele vnto
their dogs to be deuoured:
thei wer therfore by Gods iust
iudgement all to rente & tozne
to peces of those their owne
dogges, the dogges vpon the re-
ceite therof, immediatly wax-
yng madde, & falling straight
vpon their owne masters with
open mouthes, and all to rent
theim, as persones guiltie of an
haynous trespase and offence.
Lighted not it vpon the Phrysi-
ans, whē about a thre hūdzeth

perre ago (as cronicles make
mencion) the whole countrey of
Friselonde was almost whole
ouerwhelmed with a sodain in
cursiō of the sea, the sea sodain
lye bzeakynge in vpon them, and
drownyng vp aboute an hūdre
t,tem. thousand persons, Plusquam cē
tum milia hominum. Aboue a
hundzed thousand persones,
saie, at one tyme, & that also by
the iust iudgemente of God, for
their misbeleife and irreuerent
behauour towardes the blesse
sacrament, ob irreuerētiam facti
sacramento. And this very haue
of Gods vengeaunce and cor
rection, it hath bene some what
of late yeres laied on, euen vpon
this daughter this realme of en
gland also. For, what penury
pouerty, what hōger & famine
what sediciō & tumultes, what
rebellio

maketh
trety of
wholly
ain in
odain-
in, and
hūdzēd
uamcē,
oue an
nes, I
also by
god, for
uerentz
blessed
m factā
ry hand
nd cor-
newhat
en vpon
ne of en
enury &
famine,
g, what
rebellion

rebelliō and insurrection hath
the susteined of late? What cor-
ruption of coyne, & infection of
ayze, what pestilēt agues & so-
dain sweates, what seruile sub-
iectiō & ill gouernement of cer-
tain wicked rulers, bzeſſy what
plage can there almost be reke-
ned vp, but the hath of late ye-
res susteined some part therofe
What mā can deny these mani-
fest plages, manifestly to come
of God, for the manifest correc-
tiō of this his daughter englād
for þ acknowledgeing of her selfe
for what at the plages of god,
if these be not? Wherefore al-
mighty god like a good father,
who after he hath corrected his
childe, breaketh the rod, & ſhe-
weth mercie to his child again,
nowe that he hath plaged his
daughter this realme, though

not sufficiently for her deserts &
 hath broken the rod, our Assur,
 which was virga furoris domini
 the rod of our lordes fury (God
 pardon his soul) almightie god
 I saie, enter dyng now to laye
 on the hand of his endles mercy
 & grace, vpon this dead daugh-
 ter, and to reuiue her againe, he
 hath signified this his entente
 and purpose vnto vs, & it were
 no more but euen by that, he
 hath set to raigne ouer vs, such
 a mercifull and faithfull: such a
 gracious and vertuous: such a
 goodly and Godlye gouernesse
 & ruler. Quia. n: Deus dilexit po-
 pulū suū, idcirco posuit eā prin-
 cipem super eum, ut faciat iudiciū
 & iusticiam. For because God
 hath loued his people, therfore
 hath he set her to raygne ouer
 them, to the end she might exe-
 cute iudgemente & iustice. What

Reg. x.

can be a more euident token and
signe of Gods mercye & grace:
Gods fauour, & loue towarde
this daughter Englande, then
after correction to sende her at
length such a gouernesse, which
should enter in miraculously,
passyng all mans reason, such a
Judith, as shoulde cutte of the
head of Holofernes, suche an
Esther as should conuert the
wailynge of y^e Jewes into reioy
syng? Such a Mary, as by her
pure virginitie, & chaste cōtinen
cy, should confound the vnechaste
incontinency, of al such as say,
thei cānot liue chastly, & cōtinēt
ly. Briefly suche an Helena, as
should be an earnest restorer of
the crucifixe of Chryste, and a
spedy redresser of all thinges a
misse, touching both fayth, and
maners, in euery condicion. For

as the most vniust and vngodly diuozcement of the mother, that most noble, godly, & gracious Quene Katherine, of a blessed memozy, frō the crowne was thoziginal cause of breche of al' good ozder, al good liuing all good beleuing, all godlines, all goodnesse. So doubtlesse by Gods grace, Shall the right-ful restitution of the daughter our most noble, godly, & gracious quene Mary to the crowne be the occasion of restozing again, all good ozdre, all good liuing, al good beleuyng, al godlines, and goodnes: Venient no-

lms. bis omnia bona pariter cum illa.

xxiiij. Together wyth hir grace Shall come vnto vs, mercy, and verity, meting together: iustice and peace embracyng one another: plenty, health, & wealth, bryefly
all

all thinges that good are. So
that after her grace hath here
plaied her parte a while (as she
hath alreadye moste graciouse-
lye begon) God shall then ex-
tende his most gracious hand,
ouer this deade daughter this
realme, and shall saye to her, as
he saied to the daughter of Jai-
rus, in the dependaunce of the
Gospell of this daye: Puella tibi
dico, surge. Thou damoyzell
Englande, to the I saye arise.
Arise England from the death
of misbeleuing. Arise England
from the deathe of misliuyng.
Arise England from the dead-
ly defection, & cōtēpt of thy mo-
ther the holy catholyke church.
Arise Englād, I say arise. The
shal this daughter englād forth
with reuiue in spirite, quickē in
soule, & walke forth, in y^e pathe

of vertue And as the daughter
of Jairus, in declaratiō & pꝛofe
of her cozpozall reuiuing, did
eate cozpozal foode, so shal this
daughter Englande, in decla-
ration and pꝛofe of her spiritu-
al reuiuing, eate spiritual fode,
the foode of the soule, the most
holpe and blessed sacrament of
thaultar in the very selfe same
faith and beleife, that her mo-
ther the holy catholike church,
hath therin. God graūt this to
come to passe, & that with spede
Nowe one worde for a con-
clusion, and so an ende.

bro. i.
ec. iij.

I Read in Titus Liuius, that
on a time whē the Romains
were greuously offended with
the Carthaginiens for bzearche
of a certain leage, that was be-
twene them. One Quintus fa-
bius, being sent from Rome as
an

an Ambassadour to Carthage,
to expostulat with them for the
iniuries done, as sone as he was
admitted into the counsell house,
gathering his gowne together
in maner of a lap, in fewe woꝝ
des he doeth his message after
this sort. What nedeth any cir-
cumstaunce, tarriance, or delay
(sayth he) O you counsaillours
of Carthage: In this lappe of
mine I haue brought you here
bothe battell & peace: whether
you list, chose & haue: chose bat-
tel, and haue battel: chose peace
& haue peace, come of at once.
When the counsaillours of Car-
thage, setting light of the mat-
ter, cried together w one voice,
Sir, geue whether you list, we
passe not on it. No (saith Fabius
the ambassadour) passe you no
more on the matter: then battel
haue

haue you: then battail vpon you:
then open battayle doe I pro-
nounce & bydde vnto you. And
with that he cast abrode the lap
of his gowne, wyth suche a be-
hemencye, terriblenes, and hor-
roz, euen as though he hadde
brought very battaile in his lap
in dede. Eue so good brethre for
asmuch as your father God al-
mightye, and your mother the
holy catholike churche, are both
nolesse greuously offēded with
you at thys presente, for the
breache of the leage & promise
euery one of you made to them
in your baptisme (whiche leage
and promyse you haue sore bro-
ken, throughe defection, misbe-
leuinge, and misliuyng) I, al-
though moste vnwoorthy suche
an hie function, being *Minimus*
apostolorum, imo minor minimo,

or. xv.

&

& qui non sum dignus, vocari a-
postolus, Yeat am I come this
day, as sent frō them vnto you,
as a messenger & as an embas-
sador. And to vse few wordes
with you, my message is this.
In this lappe of mine, I haue
brought you here both benedic-
tion and malediction: both life,
and deathe: bothe saluation,
and dampnation: benediction,
life, and saluation, if you re-
tourne, and repayze the leage:
malediction, death, and damp-
nation, if you do the contrarie.
Now whether you list, chose, &
haue. But if you set light of the
matter, as the Carthaginians
did, passyng not whether you
haue, passing not whether you
retourne oz no, then maledicti-
on, death and dampnation haue
you, then, malediction, deathe,
and

and damnacion vpon you. Tha
malediction, death, and damp-
nacio do I pronouce vnto you.
Then thus sayeth our Lorde:
Nisi conuersi fueritis. &c. If
you wyl not retourne, I haue
alredy vnscabzed, sharpened, &
wel scouted my sworde: I haue
shaken my sworde, I haue bent
my bowe, and I haue prepared
myne arrowes, euen as instru-
mentes of death againste you.
Then thus sayeth our Lorde:
Maledicti eritis i ciuitate. &c. Cur-
sed shal you be in the citre: cur-
sed in the fielde: cursed at your
outgoynge: cursed at your incō-
myng: cursed shalbe the fruit of
your body, the fruit of your lād,
the fruite of your cattell: cursed
shalbe your barns, & your store.
Then thus sayth our Lord. Va-
genti peccatrici. &c. Woe be to
this

vij.

xij.

vij.

re.

ij.

ij.

this sinnefull nation: wo be to
this frowarde generatiō: wo be
to these vnnatural childzen: wo
wo, wo, be to all the inhabitaū-
tes of Englande. Then thus
sayth our lord: Ite maledicti, &c. Apo. x

Go you cursed into the euer-
lastyng fire, whyche was pre-
pared for the deuil and his aun-
gels: where, in the fiery furnes
and burnyng lake, is wepinge,
wailynge, & gnashing of teeth:
where fire, brimstone, storme,
tempest, vt ward darknes, and
the worme of conscience shal be
part of your tormentes: where,
you shall burne in vnquenchea-
ble fire, for euer and a daye: In
æternum, & ultra. At spero de vo-
bis uiri fratres meliora, et que uicis-
sima sunt saluti, tamen si ita loqui-
mur. But I trust (dear brethre)
better thinges of you, & things
here

Math.

Apo.

Luc. x

Psal. x

Mar. i

Exod.

Heb. v

neare to saluation, although I
thus speake. I truste you will
returue, you wil repēt, you will
repaire the leage. And I trust
you will moſte graciouslie har-
ken vnto the cherefull consola-
tion, and exhortation of your
good mother the holy catholike
churche, busely calling on you,
ar. iiii. and sayng : *Animæ quior esto*
filia mea, patienter sustineto, cla-
mato ad dominum, et ipse eripiet
te, Animæ quior (inquam) esto, ex-
hortatur, n. te, quæ te nominauit.
Ego speraui in æternam salutem
tuâ, & veniet mihi gaudium super
ea, ab æterno salutari nostro. Emissi
n. te cum luctu, & ploratu, reducet
autem te mihi dominus, cum gau-
dio & iucunditate in sempiternū.
Sicut viderunt vicinæ (dolentes,)
defectionem tuam à deo, sic vide-
bunt (gaudentes) & in celeritate
conuer-

conuersionem tuam ad Deum, quæ
superueniet tibi cum honore mag
no, & splendore æterno. Sicut, n.
fuit sensus tuus, ut aberrares à deo,
sic decies tantum, iterum conuers
tens, requires eum. Exue te filia
vna mecum stola luctus et vexa
tionis tuæ, & indue te vestimentis
gloriæ, decore, & honore. Exurge, Esa. i.
sta in excelsis, circumspice ad ori- Bar. iiii
entem, & vide iucunditatem à deo Bar. v.
tibi venientem. Ecce enim veniunt Bar. iiii
filij tui, quos dimisisti dispersos, ve
niunt collecti ab oriente vsque ad
occidentem, in verbo sancti gau
dentes in honorem dei. Exierunt Bar. v.
enim ab te pedibus ducti ab inimi
cis: adducet autem illos Dominus
ad te portatos in honorem, sicut
filios regni. Filiola mea, quam ite
ris parturio, donec formetur in te Gala. i.
Christus, venito ad me, & timorẽ
domini

ti. vi.

liij.

domini docebo te. Reuertere, re-
uertere filia mea, reuertere reuer-
tere, vt intueamur te. &c. Be of
good chere, be of good comfort
O my daughter England, suf-
fre patiently a while, crye on
our Lorde, and he shall deliuer
the. Take good hert vnto thee,
for he who gaue the thy name
doth exhort the so to do. I had
alwayes a good hoope of thy
health, & a very ioufulnes hath
come vnto me therbyon, from
our euerlasting Saviour. For
with weeping and wayling did
I let the go from me, but with
ioye & gladnes shall our Lorde
bring the again vnto me, & that
for euermore. Like as thi neigh-
bours, thy sisters, & bordereis
about the wer sozry to se thi de-
fection fro God, so shall thei re-
ioyce

ioyce to se, and that with speede
thy conuersion againe to God,
which shal come vnto the, with
great honour, and euerlastinge
worship. For, like as thy sense
hath led the awaie, and made
the to swerue from god: so shalt
thou now endeouour thy self. x.
times moze to tourn & seke him
again. Putte of **O** doughter
thy mourning clothes, and thy
sorrowe, and decke thyself with
apparaile of glozy, with wour-
ship and honour. Arise stande
bp on high, looke about the to-
wardes the east, and beholde the
iote that cometh to þ frō God.
For lo, thy chyldre whom thou
hast lost, and were scattered a-
broad, come gathered together
from the East and west, reioy-
cing in the woorde of the holye
one, vnto the honour of God.

A.

Thet

lat. liij.

ntic. vi.

Thes departed from the on fote
and were led awaye of their e-
nemies, but now shal our lord
bring them to the, caried with
honoure, as the childzen of the
kingdom. O my litle daughter
Englande, of whom I trauaile
againie in birth, vntill Christ be
fashioned in thee, come thou to
me, and I shall teache thee,
the feare of our lord. Return
my daughter, retourne: come
home good Daughter, come
home: that I maie beholde the:
straye no longer abzoade: leaue
that Babylonicall strumpette,
whose pappes thou hast longe
sucked: acknowlege me agayne
for thy mother, that thou maist
therby acknowlege god for thy
father, and he the for his dau-
ghter and mine. Hitherto your
mother. And if you wil this do
Then, benediction, life, and sal
ua-

nation haue you: Than, bene-
diction, life, and saluation vpon
you. Then benediction, life, and
saluation doe I pronounce vnto
you. Then, thus saith our
lozde: Si penitentiam egerit gens Hier, x
ista à malo suo, &c. If this natiō
my doughter England, wil re-
pent her of her wickednes, then
wil I repēt me also of the plage
which I thought to bring vpon
her, and wil forget, and cast be-
hinde my backe al her offences.
Thā thus saith our lozd: Bene-
dicta eris O filia in ciuitate, &c.
Blessed shalt thou bee o dought- deu, xxv
ter England in the citie: blessed
in the feild: blessed at thy outgo-
yng: blessed at thy incommyng:
blessed shalbe the fruite of thy
bealy, the fruite of thy ground:
the fruite of thy cattell: blessed
shalbee thy barnes, & thy store.

A.ii.

Then

Then, thus saith our lord: Ego
disposui tibi, &c. I haue prepared
for the o daughter, even as
my father hath prepared for me
that thou mayest eat, & drinke
vpon my table, in the kingdom
of my father. Euge filia bona, &
fidelis, &c. Well, good daughter
and faithfull, because thou hast
been saythfull in litle, I shall
make the ruler ouer muche: en-
tre into my fathers ioy. Than,
thus saith our Lorde: Venito
benedicta patris mei, &c. Come
thou blessed daughter of my fa-
ther, and possesse the kingdom,
whiche was prepared for thee,
before the beginnyng of the
worlde. Wherein, is the glori-
ous queir of the holye Angels
and Archaungels, melodiously
singyng: The royal College of
the glad Prophetes exultyng:
The

The holye felowshippe of the
blessed apostles reioysing: The
noble armie of constant Mar-
tyrs, with crounes of victorie
triumphing: The goodly socie-
tie of pure virgins, in continen-
cie of bodie and soule, ioyously
solacing. Wherein, of all de-
grees, orders, & sortes, is suche
passing aboundaunt ioye, suche
passing excellent blisse, suche
passing eminent iubilie, as no
eye can see, noz eare can heare, Esa. xlv
noz tongue cā tel, noz heart can i. Corin
thynke. Whiche graunt vs all,
he that suffered for vs all, to
whom, with the father, and
the holy ghost, be al honoz
glozie, praise, power, &
imperie, for euer and
euer. Amen.

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ued house of the graye Friers, nowe
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M.D. LIII.



